

A SUFI STUDY o /HADITH

Haqiqat al-Tariqa min al-Sunna al-Jlniqā'

MAWLĀNA ASHRAF ʿALI ṬHANĀWĪ

Translated by

Shaykh Yusuf Talal DeLorenzo

For My Sheikh

*Mawlaṇa Muḥammad Yuṣūf Binnori,
at whose behest I translated this work.
May Allah illuminate his resting place and
elevate his status in Jannah. Amin.*

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Translator's 'Introduction,



Mawlānā 'ashraf 'alī thanāwī was born in the village of Thana Bhanwan, not far to the south of Delhi, in the Indian district of Muzaffar Nagar, in the year 1863. He had his early schooling in the same village and, at age thirteen or fourteen, began his formal education a few miles away at the institution known as Dar al-'Ulum at Deoband with some of the most gifted scholars of Islam ever to appear in the subcontinent.¹

By the age of twenty-one, Mawlana Thanāwī had satisfied his teachers of his facility with the classical disciplines of Islam and was graduated. In that year he became a teacher at Kanpur² and, by written recommendation of his teacher at Deoband, Mawlana Rāshid Gangohi, was accepted as a spiritual disciple to Haji Tmdād Allāh, the sheikh of the Chishti order of Sufis who had sought refuge in Makka after the unsuccessful attempt to dislodge the British imperialists from India in 1857. At the end of his twenty-first year, Mawlana Thanāwī himself went to Makka to perform the Hajj, and to benefit from the spiritual care of his sheikh?

On his return to Kanpur, Mawlana Thanāwī busied himself with teaching and writing, alongside his spiritual exercises of *dhikr* and *shughal*, until the latter compelled him to seek once again the companionship of his sheikh at Makka. Thus, he traveled a second time to Makka where he remained for several years in the company of Haji Tmdād Allāh. Shortly after Mawlana Thanāwī returned to Kanpur in 1897, Haji Tmdād Allāh wrote to him with the following instructions:

1 Sheikh Muhammad 'Ikram, *Mawj-e-Kawthar*, Urdu (Lahore, Pakistān: Idara-e-Thaqafat-e-Islamiyya, 1975), P. 204.

2 Ibid., Mawlānā Thanāwī taught at both the Fayd-e-'Am Madrasa and at Madrasa 'Jami' al-'Ulūm in Kanpur over a period of some fourteen years.

3 Sayyid Sulayman Nādwī, *Yad-e-Rāftagan*, Urdu (Karachi, Pakistan: Maktaba al-Sharq, 1955) p. 284.

It is better that you go back to Thānā Bhawan. In fact, I hope that a great multitude of people will benefit from you both spiritually and academically. There, you shall bring our mosque and inudnisit back to life.⁴

On this auspicious note, Mawlānā left Kanpur and returned to his native Thānā Bhawan. True to the hopes of his sheikh, Mawlānā Thānāwī revived the mosque and the *madrasa* at Thānā Bhawan and, for the next fifty years benefited the academic and spiritual lives of multitudes of subcontinent Muslims.

The Nature of Islamic Education in the Subcontinent

It is essential at this juncture that the reader understands something of the nature of the training and education received by Mawlānā Thānāwī. In fine, the ideal advanced by Islam with regard to the education and upbringing of the individual Muslim is the achievement of moral and spiritual equilibrium. The Quran says: "We have established you as a middlemost nation" (2:143). Thus, the objectives of the founders of Dār al-'Ulūm at Deoband included the blending of book learning with character building, of *Sharia* with *tariqah*, of the *fiqh* of Abu Hanīfā with authentic ḥadīth, of the opinions of the pious predecessors with the revivalist scholars of succeeding ages and so on, in an attempt to tread a middle path between the various Islamic intellectual and spiritual trends and schools of thought.

As the Shari'ah and knowledge of the Qur'ān and the Sunna are the basis of all Islamic intellectual activity, the emphasis at Dār al-'Ulūm was on the teaching of the classical Islamic disciplines, beginning with Arabic grammar and *proceeding* with increasing complexity through subjects like rhetoric, logic, *philosophy*, jurisprudence, theology, and the sciences of the Quran and the Sunna. While the student was engaged in the acquisition of these subjects, he was subjected to a rigorous daily schedule of classroom attendance, group-study sessions, and congregational worship in the mosque. Nearly all students boarded in the madrasa hostels or in the homes of their teachers, and there was very little time for leisurely pursuits.

The Place of Tariqa in the Madrasa System of Education

During the period of study (*tahsil*, or acquisition), however, only the *formal* and *essential* modes of worship were encouraged. Nonetheless, it was *carefully* impressed upon the students that after graduation they were to seek the spiritual guidance of an accomplished sheikh. Nor were the students encouraged to prefer one *tariqa* to another. The important thing in the selection of a sheikh was his *adherence to the Sharia*.⁵

⁴ For Mawlānā Thānāwī's own teaching on the subject see his *Qasdal-Sabil*, "The Third Teaching."

Indeed, to the 'Ulama' of Deoband the value of *tasawwuf* was in its translating knowledge into action, and learning into deeds. One did not pledge allegiance to a sheikh in order to become a Sufi, but in order to become a practising Muslim. It was not escapist mysticism that the Ulama' of Deoband were seeking for their students, but the way to, *ifsan* or the complementary inner state which gives depth and added meaning to the outer state of Islam. Essentially, the revivalist movement that began in Deoband and which aimed at remedying excesses in Indian Muslim society, was propelled by a group of scholars who added emotional fervor in their practice of Islam to their deep understanding of its sources and principles. It was in this atmosphere of learning and devotion that Mawlānā Ashraf Ali Thānāwī grew and prospered.

Mawlānā's Writings

Mawlānā Thānāwī's most obvious contribution to the Muslim community of the subcontinent was his incredible output of literature on Islamic subjects.

Jalāl al-Din Suyūṭī (d. 911 a.h.) is generally known as the most prolific author in the history of Islamic scholarship, and his writings are numbered at over five hundred.⁶ Mawlānā Thānāwī's writings have been variously numbered between six and eight hundred.⁶ In addition, he maintained a voluminous daily correspondence with his khalfahs and murids, and his published lectures and public addresses number in the hundreds. Moreover, Mawlānā's gifted disciples undertook hundreds of other works at Mawlānā's insistence, and with his guidance, so that any definite accounting of the number of his works is next to impossible.

The subject matter of Mawlānā's works included all the classical Islamic disciplines. Mawlānā's *Bayān al-Qur'ān*, in three volumes, is undoubtedly the most erudite of all commentaries on the Qur'ān in the Urdu language. At the other end of the spectrum of Qur'anic scholarship, Mawlānā's *Jamāl al-Qur'ān* became the standard textbook for students of *tajwid*, or the science of Qur'anic recitation, throughout the subcontinent; and remains so to this day. Mawlānā's other works on the various Qur'anic sciences are as numerous as they are instructive.

Likewise, Mawlānā Thānāwī wrote with authority on subjects like *ḥadīth*, *fiqh*, *uṣūl al-fiqh*, *'aqidah*, *logic*, *philosophy*, *rhetoric*, *grammar*, and much else. In the field of *tasawwuf*, however, the Mawlānā's writings are particularly interesting for their scholarship and variety. Among the works which best represent the breadth

⁵ Jalāl al-Din Suyūṭī, *Fihrist Kutub al-Suyuti* (Madras, Matba' al-'Aja'ib, 1379 a.h.). See also Umar Rida Kūhālāh, *Mu'jam al-Mu'allifin* (Damascus: Matba' al-Taraqqi, 1958), Vol. 5, p. 128.

⁶ Munshi 'Abd al-Rahman Khan, *Sirat-i-Ashraf* (Multan: Idara-e-Nasir al-Ma'arif, 1956), p. 368. A separate volume of bibliography, entitled *Talifat-e-Ashrafiyya*, was compiled by Muhammad Abd al-Haq Fatehpuri and published separately in 1353 a.h.

of his vision are his *Sirat-e-Halldj*, a biography of Mansur al-Hallaj and an exposition of his teachings on *tasawwuf*, *Sharh Fusus al-Hikam*, *Kalid-i-Mathnawi*, *Irfaq-e-Hdfiz*, *Maail-e-Suluk*, *al-Takashshuf*, and *al-Tasharruf*. These latter two works will be the subject of detailed discussion later on in this introduction.

Mawlānās' Perception of Tasawwuf

There is no denying the importance of Mawlana's written work. Yet, of no less importance to the Muslims of the subcontinent was Mawlana Thanawī's spiritual guidance. It had become a lamentable fact of life in India that *tasawwuf* had degenerated to such a degree that there was little to distinguish a yogi from a Sufi. The *ṭariqas*, or Sufi orders had become social clubs and sources of income for the chosen few. Indeed, in most orders *khilafah* or spiritual leadership had become a matter of inheritance, like the feudal lordship, which was the bane of Indian society.

Mawlāna Thanawī's contribution was to re-establish in the public mind the connection between *SharTa* and *tariqa*. This he accomplished to a certain extent in his writings. However, the real breakthrough in this potent field for the reform of the individual and society was made by Mawlana Thanawī, the shēikh and *murshid*, not by Mawlana Thānawī, the author and scholar.

The difference should be easy to understand. It is one thing to spread the word, and another thing entirely to be an example of the living word. Mawlana Ashraf 'Alī Thānawī went a step further. As the result of his attention and guidance, scores of others themselves became living examples of the word of Islam and, in turn, influenced hundreds and thousands of Muslims. The register of Mawlana Thānawī's spiritual successors (*khilafahs*) includes some of the most accomplished, learned, pious, and spiritually influential Muslims of the century.⁷

In bringing the Islamic ideal of equilibrium to the field of spiritual guidance, Mawlāna Thanawī established a number of criteria for his disciples. To begin with, all disciples were classified as belonging to one or another of the following four categories:⁸ (1) scholar and single, (2) non-scholar and single, (3) scholar and married, (4) non-scholar and married.

The reasons for such a division would have to do with the kind of opportunity a disciple had for attention to spiritual disciplines and exercises and the kind of understanding he/she brought to them. What is significant is the Mawlana's acceptance of the circumstances and responsibilities of his followers, and his attempt to reasonably accommodate all those interested in pursuing a spiritual relationship. Thereafter, disciples were classified as possessing limited, average,

or advanced abilities, and for each group separate sets of disciplines and exercises, as well as reading matter, were prescribed.⁹

One exceptionally lucid work, also entitled *Haqiqat al-ṭariqa*, or *The Truth About the Way*, was required reading for all of Mawlānās' disciples at the time of their entering the Sufi order.

As this work is quite brief, and yet sheds a good deal of light on Mawlāna Thānawī's teachings, it is translated here into English for the benefit of the reader.

HAQIQAT AL-TĀRIQA. THE TRUTH ABOUT THE WAY

The Essence of Inner Conduct

1. Neither *kashf* (visions) nor *kāramah* (minor miracles) are required or expected.
2. On the Day of Judgment no one (other than yourself) will be responsible for your salvation.
3. There is no promise that your worldly affairs will improve (as a result of your becoming a disciple of this Sufi order), or through your tying talismans or charms around your necks, or that you will win court cases, or have an increase in income, or be cured of disease, or be granted knowledge of what is in the future.
4. Your behaviour will not be reformed merely through the attentions of your sheikh, nor will you cease to think evil thoughts. You will not automatically engage in worship without even having to resolve to do so. And your knowledge and understanding of the Quran¹⁰ and Islam will not necessarily register any sort of increase.
5. There is no promise that you will attain any inner spiritual states, or even that you will find pleasure in the performance of worship or spiritual exercises, or that you will not be beset by alien thoughts while in worship. There is no guarantee that you will wash your sins away with your tears of remorse.
6. In your performance of spiritual exercises you need never see mystic lights or hear voices from the Unseen.
7. You may never have a sublime or meaningful dream or receive guidance from above.

On the contrary the real objective is to please the Almighty, and the way to achieve this objective is by complete adherence to the Shari'a.

⁷ For a complete list of Mawlana's *Khilafahs*, see: Munshi 'Abd al-Rahman Khan, op. cit., p. 648-655

⁸ See *Qasid al-Sabil*, op. cit.

⁹ See Thanawī's *al-Takashshuf 'an muhimmat al-tasawwuf* (Lahore: Sajjad Publishers, 1960) p. 30.

Certain of the precepts of the Sharia have to do with the believers outer state like prayer, fasting, hajj, zakah, marriage, divorce, discharging marital responsibilities, oaths and their expiation, buying and selling, legal procedures and giving witness, bequests, inheritance, meeting and socializing, greeting and entertaining, and so on. Knowledge of these matters is termed *fiqh*.

Certain others have to do with the inner state, such as one's love for the Almighty awe of Him, remembrance of Him, acceptance of His decree, or one's decreasing love of the worldly, or lack of greed, or being conscientious in worship, or sincere in religious matters, or one's lack of contempt for others, or lack of conceit, or having control over one's temper, and so on. These matters are termed *sulūk*, or inner conduct.

Then, in the same way that a Muslim is to obey the rules of *fiqh* in his/her outward behaviour, he/she must also obey the rules of inner conduct. Moreover, it is usually as a result of some inner imbalance that irregularities occur in one's behaviour or practice of Islam. For example, a decrease in love for the Almighty might result in a lack of attention to daily prayers, or to one's saying them hurriedly. Likewise, as a result of avarice, one might not give zakah or go on Hajj. Or, owing to one's self-aggrandizement, or to one's inability to check one's anger, one may commit injustice on another or usurp his/her rights. Even if one were to recognise one's fault, and then take care to correct it, the fact remains that unless some sort of inner rectification takes place, one will be sure to lapse in one's efforts to correct the problem.

Thus, for the above reasons, it should be obvious that the rectification of inner conduct is essential. Yet, the problem is that inner ailments are difficult to detect and, even if they are detected, it is no easy matter to prescribe a proper cure for them. In fact, even if the cure were to be known, the taking of the medicine is nearly always distasteful.

For these reasons an accomplished shaykh is required; one who will be able to recognise and diagnose such spiritual maladies and then prescribe for them the appropriate cure. Moreover, the shaykh should have the power to create within his disciple the ability to rectify himself/herself. For this purpose, the shaykh will require the disciple to engage in certain spiritual exercises and disciplines, such as *dhikr*, which in itself is a form of worship.

Basically, then, the disciple will have to do two things. The first is essential, and that is that he/she will have to adhere to the inner and outer precepts of the Shari'a. The second is recommended, and that is that he/she engages in much *dhikr*. The result of the first will be the attainment of Allah's pleasure, and closeness to Him; while the result of the second will be increase in Allah's pleasure and closeness to Him.

This, then, is the essence of the way to inner conduct, and its essential objectives.¹⁰

Tasawwuf and the Study of Hadiths

From the foregoing, the reader will have gained a clear understanding of the kind of *tasawwuf* taught and practised by Mawlana Thanawi. Further insight into his perceptions in general about *tasawwuf* may be had from the author's own introduction to this volume, and to his numerous works on the subject. Yet, however one may attempt to characterize Mawlana Ishaq's brand of *tasawwuf*, by calling it reformist, fundamentalist, puritanical, or whatever, the fact is that it was, above all, Shari'a oriented. As the second source of the Shari'a of Islam, the hadiths of the Prophet, Allah bless him and give him peace, play a tremendously important role in defining and clarifying the principles and practices of *tasawwuf*. It was for this reason that Mawlana Thanawi turned his attention to writing *tasawwuf* related commentary on hadith literature.

Tasawwuf Related Commentary on Hadiths

It is interesting to note, furthermore, that the early Sufi writers, if ever they did comment on hadiths, did so only in the context of their discussion of other subjects. Thus, while the classical Sufi writers like al-Qushairi, al-Muhasibi, Abū Tālib al-Makki and al-Ghazzālī may have quoted profusely from hadith literature, they never wrote separate works of commentary on hadiths.

In fact, the reputation of Sufis with regard to hadiths is somewhat tarnished. The reason for this, of course, was the admission by several well-known Sufis that they had actually fabricated hadiths and then ascribed them to the Prophet, Allah bless him and give him peace, albeit with the best of intentions. Ibn Nu'aym's *Hilyat al-'Awliya'* contains several examples of such Sufi-narrators, as do most of the works on *mawḍi'at* or spurious hadiths, and the works devoted to *diṭāfāt*, or the biographies of weak and unreliable narrators.

At the same time, some of the greatest scholars of hadiths were themselves Sufis of one order or another. Hadith masters like Sufyan al-Thawri, Ibn al-Mubarak, Abū Tāhir al-Sīfī and others come immediately to mind. Later on, hadith scholars of the calibre of al-Nāwawī, al-Sūyūtī, and al-Traḳī were renowned as Sufis. Indeed, Hindustan had a tradition of producing Sufi scholars of hadiths, like al-Sāghānī, Sheikh 'Abd al-Haqq Muhaddith Dehlawi, Shāh Wali Allāh, Sheikh Tāhir al-Pattānī, Shāh Abd al-Aziz, and many others. In fact, of Sheikh Niẓām al-'Awliya', perhaps the most famous of all Indian Sufis, it was written that he had

¹⁰ Mawlana Thanawi, op. cit., p. 33-39.

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It is interesting to note, furthermore, that the early Sufi writers, if ever they did comment on *ḥadiths*, did so only in the context of their discussion of other subjects. Thus, while the classical Sufi writers like al-Qushairi, al-Muḥasibi, Abū Ṭālib al-Makki and al-Ghazzālī may have quoted profusely from *ḥadith* literature, they never wrote separate works of commentary on *ḥadiths*.

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At the same time, some of the greatest scholars of *ḥadiths* were themselves Sufis of one order or another. *Ḥadith* masters like Sufyan al-Thawri, Ibn al-Mubarak, Abū Ṭahir al-Silafi and others come immediately to mind. Later on, *ḥadith* scholars of the calibre of al-Nawawi, al-Suyuti, and al-Traqi were renowned as Sufis. Indeed, Hindustan had a tradition of producing Sufi scholars of *ḥadiths*, like al-Ṣāghāni, Sheikh 'Abd al-Haqq Muhaddith Dehlawi, Shāh Wali Allah, Sheikh Ṭahir al-Pattani, Shāh 'Abd al-'Aziz, and many others. In fact, of Sheikh Niẓām al-'Awliya', perhaps the most famous of all Indian Sufis, it was written that he had

¹⁰ Mawlana *Ṭhanawī*, op. cit., p. 33-39.

not only trail al-*ijhānīs* collection of liadith entitled *Mashdriq al-Anwdr*, but that he had committed the entire work to memory as well."

Certain!), the *l'āma*¹¹ of Deoband were the inheritors of this tradition. Mawlāna Ya'qub, Mawlāna Gangohi, Mawlāna Qasīni Nanautwi, Sheikh *al-Hind*, Mawlāna Anwar Kashmiri, Mawlāna Madām, and Mawlāna Thānawī himself were all examples of Suri *muhaddithīn*. Finally, scores if not hundreds of Mawlāna Thānawī's students found fame as scholars of the hadith sciences.

Mawlāna's Books of Commentary on Hadiths

It is in the works of Mawlāna Thānawī alone, of all the scholars mentioned in the paragraphs above, that we find works *exclusively devoted to tasawwuf* related commentary on hadith texts. Among these works are the present volume, *Haqiqat al-tariqa nūn al-sunna al-'aniqa*, or *Vie Truth About the Way from the Refined Sunna*. In the interest of both brevity and clarity, this title has been revised by the translator to *A Sufi Study of Hadiths*. This work is actually a part of a much larger work entitled *al-Takashiṣhuf al-muḥimmat al-tasawwuf* or *Revealing the Important Aspects of Tasawwuf*. Another work of Mawlāna's commentary is entitled *al-Tasharruf bima'rīfah aḥādith al-tasawwuf*. Before discussing these two books, however, it will be useful to note another important point.

In the monthly magazine of his Suh order, *al-Hādī*, Mawlāna published a short article entitled "A Notice Regarding the Removal of Ambiguity" Concerning *Masā'il al-Tasawwuf*, *al-Takashshuf*, and *al-Tasharruf*," in which he wrote:

Tasawwuf is a name for the development of the inner and outer aspects of the individual, and there is not a single Qur'anic verse or hadith text which is not in some way related to it. So, in every verse, and in every hadith, one or another matter having to do with *tasawwuf* is sure to be mentioned. However, in these works I have dealt only with those matters which are directly related with what is obviously a question of *tasawwuf*, and that is how I have made selections of hadiths on which to comment!¹²

Both *al-Tasharruf* and *Haqiqat al-tariqa* are collections of selected hadiths in which the original Arabic texts are reproduced alongside their Urdu translations, traced to their sources of origin among the major classical collections of hadiths, and then commented upon, in Urdu, for their *tasawwuf* content. Furthermore, in *Haqiqat al-tariqa*, the chapter headings are given in Persian.

The classical collection upon which *Haqiqat al-tariqa* is based is *Taysir al-wusul 'ilā aḥādith Jamī' al-'Uṣṭil*, by al-Shaybani, which is itself an abridgement of the *ami al-'Usul* by al-Jazā'iri. Moreover, the order of the hadiths selected for commentary in *Haqiqat al-tariqa* follows the order of that work. These hadiths are taken almost exclusively from the *siḥah al-sittah*, or the six most authentic orthodox collections. Thus, Mawlāna Thānawī never deals with the subject of the authenticity of the hadiths he selected for inclusion in *Haqiqat al-tariqa*. The publisher of this translation, however, has deemed it appropriate to provide such information in order to quell doubts or reservations about the provenance of the hadiths in this volume.

It may be appropriate to mention that this work seems to have been written especially for inclusion in the larger work, *al-Takashshuf*, as the date given at the end of both works is 1327." It will not be out of place, therefore, to take a brief look at *al-Takashshuf*.

To begin with, *al-Takashshuf* was not designed as a separate work. It is, rather, a collection of shorter works brought together for the purpose of providing Mawlāna's disciples with a basic reader in the most important aspects of *tasawwuf*. The book is, moreover, divided into three parts for disciples of limited, average and advanced abilities.

Part One of *al-Takashshuf* has thirty pages, Part Two has fourteen, and Part Three has six hundred and seventy pages. Furthermore, in his introduction to the work, Mawlāna recommends that the book be used as a text in formal lessons, rather than merely read in solitude. Thus, it is clear that the book embodies the most essential, as well as many of the most advanced and sensitive, of Mawlāna's teachings about *tasawwuf*.

As to its contents, the first two parts of *al-Takashshuf* include extracts from several of Mawlāna's works. The contents of the third part, for disciples of advanced ability, include the following works:

1. *al-Anwar wa al-tajalli* (abridged). This is a short philosophical discourse, in Arabic and Persian, on the levels of existence and the comprehensive-ness of human beings.
2. *al-Furūḡ fi ma'yāta'allāq bi al-ruh*: a ṣhōrt treatise on the human soul.
3. *Masā'il al-Mathnawī*: a discussion of the important *tasawwuf* related couplets in the *Mathnawī* of Mawlāna Rūmī.
4. *Trfān-e-Hafiz*: a commentary on the points of *tasawwuf* raised in the poetry of the *Diwan* of Hafiz Shirāzi, from the beginning of the collection to the *radif al-dalā'*.

11 Thānawī, op. cit., p. 31 and p. 698.

12 Radif, in Arabic, Persian and Urdu poetry, refers to the consonance of a poem's rhyme. It is the

11 Mir Khurd, Sadr at-Awlyad, Urdu trans. by Ijaz al-Hiqq Qaddusi, Lahore: Maricazi Urdu Board,

1980) p. 206.

12 al-Hādī, Rabi 11.1/52 ah.

١. Hdqiq.it ol-toriqu fiismuf related commentary on hadiths of the Prophet. Allah bless him and give him peace.

٢. Nukul al-da'iqā fi nni vdtaiilliīq bi al-Huqīqa: a discussion of the legal aulhnb for certain practices of the Sufis which are not expressly mentioned in the Qur'an or the Sunna.

٣. Ta'id al-Hujwī bi il-jīvīt til-flīqa. commentary on selected verses of the Qur'an which touch upon towwul related subjects.

Let us now consider the second work, *al-Tashamif*. To begin with, *al-Tasharuf* was not written as a separate work. Rather, over a period of ten years, from 1343 to 1353 a.h. (1925-1935 C.e.), it appeared as a monthly feature in the Urdu language journal, *ol-Hddi*. Thereafter, the material was collected and published in a single volume.

Essentially, the work is based on other works of hadith, and is composed of four parts, as outlined below.

1. *Tasawwuf* based commentary on selected hadiths from Zayn al-Din al-Iraqi's *Takhrij ahadith al-Ihya'*, which is itself a work in which the hadiths quoted by al-Ghazzali in his *Ihya' ulum al-din* are traced to their sources and authenticated by al-Iraqi.
2. *Tasawwuf* based commentary on the hadiths mentioned by Mawlana Rumi in the *Mathnawi*.
3. *Tasawwuf* based commentary on hadiths mentioned by al-Sakhawi in his *al-Maqasid al-Hasana*.
4. *Tasawwuf* based commentary on hadiths in the *Jami' al-Saghir* by Jalal al-Din al-Suyuti.

Those familiar with these works will know that they include all manner of hadiths. It is well known that al-Ghazzali was not a hadith scholar, and his *Ihya'* includes much that is doubtful and even spurious.¹⁵ Likewise, the poetic license used in the *Mathnawi* may well be said to include the hadiths it quotes or refers to, as

repetition of the last rhyming word or vowel in any rhyming scheme, most notably used in the Persian and Urdu ghazal.

15 Abd al-Aziz al-Khawli, *Miftah al-Sunna* (Beirut: Dir al-Qalam, 1974) p. 162. However, In'am al-Ghazzali knew he was not a scholar of hadiths. Yet, the way in which ayaats and hadiths are quoted to establish a point in the *Ihya'* is first an ayaat or ayaats, then sahih, fauan and soon. So the latter though weak do not function as proof but are only included for corroboration. Much the same way that the Mawlana uses hadiths in his work. As he himself said in fact, the great majority of Sufi sayings believed popularly to be the words of the Messenger have equivalents, at least in meaning, in the authentic hadiths of the Messenger. Therefore, to generalise about the Sufis narrating and popularising spurious material in the name of hadiths is decidedly unfair and unwarranted.

well. Finally, both *al-Maqasid til-Hasana* and *Jami' al-Saghir* are collections of popularly quoted hadiths and, almost by definition, include what is authentic and what is not.

Nevertheless, Mawlana's treatment of these hadiths was to compare their import with the established principles of the Shari'a. If the meaning was acceptable, and if the hadith scholars had not rejected the hadiths outright, then Mawlana included it among the hadiths of *al-Tasharuf* for commentary. In terms of their content, however, the two books are quite similar. Thus, a reading of this volume will provide the reader with a very good idea of what the other book is all about.

What follows is an English translation of *Haqiqat al-tariqa*. Moreover, it is hoped that the information provided in this brief introduction will suffice as a starting point for the reader who is perhaps unfamiliar with the works of Mawlana Ashraf Ali Thanawi. I have little doubt that such readers, and all those interested in the subject of *tasawwuf* will want to look deeper into Mawlana's works after reading what he has written in the pages that follow.

This, then, has been a brief introduction to one aspect of the works of Mawlana Ashraf Ali Thanawi, may Allah grant him mercy everlasting! Indeed the scope for serious work on the subject of his life, or on any aspect of his works, is vast indeed.

In closing, I should like to record my debt to my teacher, Mawlana Muhammad Yusuf Binnori, himself a great *muhaddith* and *faqih*, as well as a *Mujaz-e-Suhbat*¹⁶ from Mawlana Thanawi himself. It was a great personal blessing to have had the opportunity to read the hadiths in this volume with Mawlana Binnori and it was at his direction, and with his encouragement, that I undertook this translation.¹⁶ May Allah grant eternal peace to his soul, and to the soul of Mawlana Thanawi, and to all of the true followers of the Prophet Muhammad, his family, and his companions!

Yusuf DeLorenzo
Virginia USA, 2009

16 This term denotes a person who, though he/she may be from another order (in my teacher's case, the Naqshbandi order) has nonetheless been granted permission, *mujaz*, to instruct aspirants from another order. In other words, Mawlana Thanawi gave his own *murids* permission to learn *tasawwuf* from Mawlana Binnori or, more literally, to benefit from his company, *suhbat*, y.t.d.

17 I must also record here my gratitude to Yahya Batha of Turath Publishing who urged me to revive the translation of this work, after it had languished in manuscript form since 1975. I am likewise indebted to Mawlana Mohammed Mohamedy who translated the final quarter of this book when it was discovered that the original translation had gone missing. Without the help of these two dedicated individuals, this important work may never have seen the light of day in the English language. May Allah reward them handsomely in this world and the next, y.t.d.

Author's 'Preface-'



It is essential that all Muslims, having seen to the correctness of their beliefs and practice (or outer conduct), also attend to the correctness of their inner conduct. Countless Qurānic verses and ḥadīths prove conclusively that this is also essential, though many of those who attend only to externals are heedless of this matter. Certainly, everyone knows that the Qurān and the Sunna contain mention of the virtues of things such as abstinence, contentment, humility, sincerity, patience, gratitude, love for the Divine, acceptance of fate, trust, and so forth. Indeed, the Muslim is encouraged by these texts to acquire these qualities and to avoid their opposites, such as greed, pride, hypocrisy, rancour, lust, jealousy, and so forth. Then, can there possibly remain any doubt as to the command or prohibition of these matters by the Shari'a? This is what is meant by the reformation of inner conduct. This is the primary goal of the Sufi way. It also happens to be an indisputable obligation.

In addition, experience has proved, and indeed it is the way Allāh has approved, that the single most important factor in the process of inner reformation is that of one's companionship with, and service and obedience to, those who have themselves been reformed. Wherever actual companionship is not feasible, abstract companionship, even in the form of one's reading the biographies of the great Sufis, can conceivably suffice in its place.¹⁸ This is the secret behind the frequent urgings of the Qur'an and ḥadīths toward the companionship of the good, and their warnings against the companionship of the wicked. For this reason, too, the stories of Allāh's special servants are repeated throughout the texts of the Qur'an and the Sunna.

¹⁸ I should record here that Mawlānā Binnori once told me that in the absence of anything else, one may take the Ka'bah in Makka as one's spiritual guide, y t d.

Another fact borne out by experience is that 'ones companionship of the pious, whether actual or abstract, can only be of benefit when accompanied by conviction and attachment. Otherwise one may spend a lifetime with the best of people and never benefit from their company. Moreover, in the same way that the companionship of refined people is beneficial, the companionship of corrupt people is detrimental.

In our own times, owing to the general lack of knowledge about Islam, and to the predominance of selfish desires, most people never even consider reforming their inner selves. And then, even if they do think of it and seek out the company of a spiritual guide, most of them are barred, owing to imbalances between what they know and what they practise, from making any real progress on the Sufi way. The majority of such people are either too severe or too lax in their approach to Islam. Those who are too severe and narrow-minded often misconstrue the words, deeds, and states of the Sufi masters. Then, having decided for themselves that these things are contrary- to the Sunna, the narrow-minded ones shun the Sufi masters and thus remain deprived of their blessings. In fact, it sometimes happens that, owing to their disrespectful and insulting behaviour towards the masters, these narrow-minded people place their wellbeing in serious jeopardy.¹⁹ On the other hand, those who are lax or weak in faith often become the followers of ignorant Sufis who subscribe to false doctrines. Then, without weighing the words, deeds, and states of these Sufi pretenders on the scales of the SharFa, they accept everything they- tell them. In this manner, when they decide to serve and accompany ignorant sheikhs, they are actually throwing their religion away.

In view of all this, I have felt it necessary to show the reality of the Sufi way in the light of the Quran and the Sunna, so that hereafter people will no longer deny the perfections of the true Sufi masters, or become the followers of those who pretend to be masters. It is also my wish to remove the doubts harboured by many of our narrow-minded Muslim brothers, many of whom are even scholars, who suppose the Sufi masters to be degenerate, and their ways contrary- to the Shari'a, and who imagine that there is no basis whatsoever for the Sufi way in orthodox Islam. Finally, I hope to remedy the notions of those whose faith is weak, and who suppose impostors to be masters in spite of their breach of the SharFa. Thus, the difference between truth and falsehood maybe rightly measured in conformance with the standards of the Quran and the Sunna. And in all this it is Allah from whom I seek assistance.

Ashraf Ari Thanawi

"19 The Prophet, Allah bless h^un and give him peace, said that Allah most H^ugh «^u«^u V^u,^u V^u causes discomfort to a friend (Wi) of Mine, on such a one I declare war.

Author's Introduction.



The true objective of the “inner way,” as I mentioned in the preface, is the reformation of inner conduct. In the language of the Sufis, this inner conduct is termed *akhlāq wa maqdmāt*, or character and stations. Furthermore, as every primary objective is attended by related matters of secondary importance, the aforementioned objective of the Sufis is likewise attended by a great number of related matters of secondary importance. Some of these matters, being of the nature of fruits over which we have no control, are called *qhwāl* or states. Those matters that are known to produce these fruits, or at least help in producing them, are called *ashghfial* or practices. Those matters, regardless of whether or not we have control over them, which indicate the presence of those fruits are called *‘ālamāt* or signs. Matters which aim at erasing doubts, remedying inner infirmities, or explaining methods of practice are called *talimāt* or teachings. Matters in the form of textual evidence from the Qur̄an and ḥadīths which give good tidings to those who possess praiseworthy characters or perform meritorious deeds are called *faḍāil* or virtues. Matters over which we have control and which are second nature to the Sufis are called *‘ādāt* or habits. Matters in the form of advantageous but unnecessary actions that are permitted by the SharFa and performed by the Sufis are called *rūsum* or customs. Those matters which are purely of an academic nature are called *masd’il* or questions. Matters of a spoken nature are called *aqwāl* or sayings. The explanations of those matters which to all outward appearances seem to transgress the limits of what is permitted by the SharFa, but which in reality do not, are called *tawjihāt* or interpretations; and if those matters do actually transgress the limits of the SharFa, then the admonition which is then required is called *islah* or reform. Those few

remaining matters which do not fit under any of the above-mentioned headings may be termed miscellaneous.

Then, to sum up, the list of these primary and secondary matters is as follows: (1) Character, (2) States, (3) Practices, (4) Signs, (5) Teachings, (6) Virtues, (7) Habits, (8) Customs, (9) Questions, (10) Sayings, (11) Interpretations, (12) Corrections, (13) Miscellaneous.

As those of the above-mentioned subjects that have been clearly and specifically mentioned in the Qur'an and the Sunna are not likely to present any difficulties, there is no need for their repetition here. Satisfactory discussions of those subjects are to be found in all the major works of the Sufis. This book is concerned only with treating those subjects which are not specifically mentioned in the Qur'an or hadiths and which are, indeed, likely to present difficulties to the average Muslim. Therefore, each hadith in this collection will be followed by its translation and, under a separate heading, by brief commentary concerning the authentication of the relevant, problematic, Sufi related subject. Though this work does not claim to be comprehensive, it does nonetheless cover many significant subjects. After reading this book, the gifted reader should not have any difficulty in using his/her own powers of reason to come to a proper understanding of the subjects which are not specifically mentioned in these pages.

Undoubtedly, it would have been proper to arrange the hadiths in this collection in some kind of logical order. However, for my own ease, and for the purpose of keeping the reader's interest alive, I have chosen not to observe any particular sequence. For the reader's convenience, however, each commentary note has been given two headings: (1) a general heading taken from the list of thirteen primary and secondary matters mentioned above; (2) a particular heading introducing the subject to be discussed in relation to the hadith.

ASHRAF AU THANI

A SUFI STUDY OF HADITH

Translation of *Ilm-Tasharruf* and *Haqiqat at-Tariqa*

ḤADĪTH 1

في حديث عمر بن الخطاب رضي الله عنه حين جاء جبرئيل عليه السلام
 رسول الله صلى الله عليه وسلم في صورة الكلبى

In the ḥadith related on the authority of 'Umar ibn al-Khattab & concerning the arrival of the Angel Jibril and his questions about the fundamentals of Islam, the Messenger of Allah said, "Of a certainty, he is Jibril descended in the form of Dihyah al-Kalbi." This ḥadith was related by Nasa'i.²⁰

Questions: Simulation

The appearance of an essence in another (or in another's) form, despite the abiding of its own prior state and attributes, is termed simulation or *tamaththul*, while the form itself is called the simulated form. In dreams and in spiritual visions most things appear in simulated form. Occasionally, however, a miracle occurs and simulation takes place in the ordinary waking world. The ḥadith above, in which Jibril appears in human form, having assumed the appearance of Dihyah al-Kalbi, is ample proof of this phenomenon. It should be remembered here that Jibril was not actually transformed into a man.

The occurrence of simulation is also verified in the following verse of the Qurān: "Then we sent unto her our spirit, and it assumed for her the likeness of a perfect man."²¹ This, in no way, attests to the validity of the erroneous doctrine of the transmigration of souls. In simulation the state of the essence remains exactly as it was, whereas in transmigration this is not the case.

²⁰ Sunan an-Nasa'i: 4994

²¹ Al-Qur'ān, 19:17

HADĪTH 2

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». (أخرجه الحمسة)

It is related on the authority of 'Abdullah ibn Amr ibn al-'As that the Messenger of Allah ﷺ said. The true emigrant (*muhajir*) is a person who leaves behind everything that Allah has forbidden." This hadith was related by Bukhari, Muslim, Tirmidhi, Abu Dawud, and Nasa'i.²²

Questions: Meaning as the True Object

According to the Suhs, may they enjoy the mercy of Allah external form is of no value unless it is accompanied by inner significance. Thus, the true object of our deeds is their inner significance or reality'. From the hadith above it is evident that the person who migrates, the *muhajir*, in the outward sense of leaving home to settle elsewhere, but who pays no heed to the inner significance of abandoning all that is contrary to the pleasure of Allah cannot be called a true *muhajir*. Nonetheless, no one should assume from the hadith above that externals are without value. The proper way to approach the matter is to realise that Allah has created for every inner meaning a corresponding external form, and that without form the acquisition of inner significance is impossible.

HADĪTH 3

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَارَسُوهُ! إِنَّ أَحَدَنَا لَيَجِدُ فِي نَفْسِهِ مَا لَأَنْ يَخْتَرِقَ حَتَّى يَصِيرَ حُمَةً أَوْ يَخْرُجَ مِنَ السَّاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: «ذَاكَ مُحْضُ الْإِيمَانِ». (جزء مسلم)

It is related on the authority of 'Abdullah ibn Mas'ud & that when the Companions said: "O Messenger of Allah ﷺ! There are times when we find ourselves thinking of things that, rather than speak of them it would be more desirable to be burned to charcoal, or to plummet to earth from high in the sky", the Messenger 4 replied, "That is precisely what perfect faith is all about." This hadith was related by Muslim.²³

²² Bukhari: 10, 6484; Abu Dawud: 2481; Nasa'i: 4999; Ibn Majah: 3954 Muslim (40, 41, 42) v

the beginning portion of the hadith.

²³ Abu Dawud: 51*2. Muslim: 133- Muslim's report does not have the question put to the noble Mes-

Teachings: Disregarding the Shadows of Doubt

Among the things which most frustrate the traveller on the Sufi way are one's exaggerated attempts to free one's mind of vague and ill-defined suspicions, or wisworts, and one's feeling sorry for oneself when these attempts prove unsuccessful. In accordance with the basic wisdoms conveyed in this hadith, Sufi masters treat this problem by first explaining to their disciples that these things are harmless, and then by asking the disciples to ignore such thoughts when they occur. If this is done, then in a very short time the traveller will cease to be troubled by M'aswwa.

HADĪTH 4

عن عوف بن مالك الأشجعي رضي الله عنه قال: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً فَقَالَ: «أَلَا تَبَايَعُونَ رَسُولَ اللَّهِ؟» فَبَسَطْنَا أَيْدِينَا وَقُلْنَا: عَلَى مَا نُبَايِعُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللَّهَ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَتُصَلُّوا الصَّلَاةَ الْخَمْسَ، وَتَسْمَعُوا، وَتُطِيعُوا» وَأَسْرَرَ كَلِمَةً خَفِيَةً قَالَ: «وَلَا تَسْتَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ بَعْضَ أَوْلِيَّكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدًا يَنَالُ لَهُ إِيَّاهُ. (أخرجه مسلم وأبو داود والنسائي)

It is related on the authority of 'Awf ibn Malik al-Asja'i that he said, "We were in the company of the Messenger of Allah ﷺ, nine, eight, or seven of us, when he said, 'Will you not pledge your allegiance to the Messenger of Allah?' As we had only recently pledged our allegiance to him, we said, 'We have already pledged ourselves to you, O Messenger!' Yet again he asked us, 'Will you not pledge yourselves to the Messenger of Allah?' So we extended our hands and said, 'To what are we to pledge ourselves, O Messenger of Allah?' He replied, 'That you worship Allah and not associate anything with Him. That you perform the five daily prayers. And that you hear and obey.' Then he whispered something to us. He said, 'And do not ask anyone for anything.' Since then, I have seen people of that group drop their whips [while mounted] and not ask anyone to hand it up to them." This hadith was related by Muslim, Abu Dawud, and al-Nasa'i.²⁴

senger A by the Companions; it is only reported by Abu Dawud and Ahmad. Our author has merged the two narrations into one.

Practices: Private Instruction

Questions: Exaggeration in Carrying Out the Orders of a Master

The natural disposition of most disciples is such that they, when it comes to carrying out the orders of their masters, go to such lengths that they pay as much attention to the letter of the masters words as they do to their meaning. This condition is described in the latter part of the ḥadīth above. Obviously, the intended meaning here was to prohibit those Companions from asking for anything that belonged to others, and not to prohibit them from asking for their own things. Nonetheless, as the words of the prohibition admitted of a literal meaning, even though the context clearly indicated that the literal meaning was not the intended meaning, the Companions chose not to ask even for their own possessions. In another ḥadīth it is related that while the Messenger ﷺ was giving the Friday *khutba*, a man came and stood at the doorway of the mosque.

عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: «الجنة على ثلاثين درجة، فمن أتى بها درجة واحدة، أدخل الجنة».

Corrections: Taking Bay'ah from Women

It is the practice of certain ignorant and uncircumspect Sufis to hold the hands of women while formally taking *bay'ah* from them. This is completely improper, as it is prohibited to touch an unrelated woman unnecessarily. The hadith above clearly refutes this practice. Who could be more chaste than the Messenger of Allāh ﷺ, when he was so careful about such matters, how can we possibly allow ourselves to be lax about them? When *bay'ah* is actually no more than an agreement, the spoken word will certainly suffice. The masters of latter times have made it their practice, for the purpose of strengthening the master-disciple bond, to hold, when taking formal *bay'ah*, one end of a cloth in their own hands while the female disciple holds the other end. There is really nothing wrong with this practice. Similarly, if it becomes necessary for a man to take *bay'ah* from a female master, the same method may be used. However, since it is the Sunna for men to offer their hands when taking *bay'ah*, it is better whenever possible that they do so in that way.

25 Bukhari: 2713, Muslim: 1866, Abu Dawūd: 2941, Tirmidhi: 3306, Ibn Majah: 2875.

عن أبي هريرة **ZZ** 41 عَنْهُ دَخَلَ الشُّوقُ فَقَالَ: **J** 4* **A** **JZ**
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْرَفُوا **dx**; j'ui j **Uy** dʒ ʔ-dʒu
 فَذَلِكَ مِزَاتُ سَيْمُهُمَا **JU** **JLJL** **jijj** (jijj)

It is related on the authority of ʿAbū Hurāira ḥ that he went to the marketplace and asked the people there, “Why do I see you here, when the legacy of Muḥammad 4 is being distributed in the mosque?” Hearing this, the people in the marketplace went away. In a short *while*, however, *they* returned, saying, “We saw nothing being distributed there. All we saw *were* a few people reciting the Qurʾān.” Abū Hurāira replied, “So! There you have the legacy of Muḥammad 4” This ḥadīth was related by Imām Razīn.²⁶

Practices: The Use of Equivocal Language

In the works of most Sufi masters one can find any number of ambiguous passages which, after one has been made aware of their true meaning, actually begin to make a great deal of sense. At times this kind of veiled language is used involuntarily when the master is under the influence of some spiritual state, though usually it is used either for the purpose of keeping subtleties beyond the reach of those who might not understand them, or for increasing the desire of the true seeker. This is because vagueness is something that is known to increase desire; and that which has been desired greatly will generally have a greater effect on the inner being. Anyway, that there is a basis for the use of this kind of language is clearly attested to in this ḥadīth. Here, for the purpose of increasing the people's desire, Abu Huraira was ambiguous to the extent that some people came back and told him that he was mistaken. But when he explained to them the true meaning of his words, they realised at once that he had spoken the truth. We should, therefore, never be sceptical about the vague or ambiguous words of the true Sufi masters, and we should certainly never criticise or speak insultingly of them.

HADĪTH 7

عن أبي بن كعب رضي الله عنه قال: كان رجلٌ من الأنصار، بيته أقصى بيتٍ في المدينة،

26 *Mu jam al-Awsat of atTabarani: 7547- Al-Haythami said in Slajma*_K
is good.

[illegible]

Ubayy ibn Ka'b, & related that there was a man from among the Anṣār whose home was the furthest from the center of Madīna, but who never missed a prayer with the Messenger of Allāh ﷺ. Ubayy said, "As we all felt compassion for the man, one day I said to him, 'Why don't you buy yourself a donkey and spare yourself the trouble of walking among the reptiles and through desert heat?' His reply was, 'By Allāh! Because I do not wish that my house should be any closer to the house of Muḥammad 4.' I was so annoyed at the man's reply that I went to the Messenger of Allāh 4 and told him what the man had said. When the Messenger 4 called the man, he repeated what he'd said before. But he added that he hoped to receive a reward in heaven for every step to and from the mosque. So the Messenger 4 said to him, 'You will indeed receive the reward you hope for.'" This ḥadīth was related by Muslim.¹⁷

Practices: Speaking Equivocally

The commentary written for the last ḥadīth (ḥadīth [6]) applies equally to this ḥadīth. Here, the man from the Aḥsār expressed himself in such a harsh manner that ‘Ubayy, 4 was genuinely annoyed with him. Still, for reasons known best to himself, the man’s words were designed to conceal his true feelings, and state. When questioned by the Messenger, however, he explained the true meaning behind his words. The poet said: “To our friends we can speak our hearts. Why try and hide pain from a doctor?” Finally, unless there is a good reason for it, no one should intentionally use equivocal language.

h a d i t h 8


عن حنظلة بن الربيع الأسدي رَضِيَ اللهُ عَنْهُ - كاتب رسول الله صَلَّى اللهُ عَلَيْهِ

17 Muslim: 663, Abu Dawūd: 557, Ibn Majah: 783

[illegible]

It is related that, Ḥanzalah ibn al-Rabi al-'Usaydi ؓ, scribe to the Messenger & said, "ʿAbu Bakr met me and asked how I was. In reply, I said, 'Ḥanzalah has become a hypocrite?' ʿAbu Bakr Jj. was astonished and said, 'Glory be to Allāh! What are you saying?' I replied, 'When we are with the Messenger of Allāh 0 and he reminds us of the Fire and the Gardens of Paradise, at that moment it is as if we are seeing those things with our own eyes. But when we go out from where he is, we again become so involved with our spouses, our children and our property that we forget everything else.' Abu Bakr ؓ replied, 'By Allāh! I find the same things happening to me.' So the two of us went to the Messenger 0 and told him what we had admitted to each other. Then the Messenger of Allāh 0 said to us, 'By the One Who holds my life in His hands! If you were to remain in the states you attain while you are in my company, the angels would embrace you in your beds and on the streets! But, O Ḥanzalah, there is a time for this and a time for that.' He repeated this three times." This ḥadith was related by Imāms Muslim and Tirmidhi.²

Practices: Calling Oneself a Disbeliever

In the writings of the Sufi masters we sometimes find that, in consideration of certain misdeeds or vile states, or with a view to a special or personalised terminology, they refer to themselves as disbelievers. This gives rise to the question of how a person can call himself or herself a disbeliever and still remain a Muslim. But in the hadīth above the basis for this practice is evident, because Hanzalah , in recognition of his changing spiritual states, called himself a hypocrite. Surely, he did not mean to use the term in its strict legal sense of inwardly denying the truth of Allah's message and the veracity of His Messenger & Rather, on

the basis of the differences he found between states of presence and absence, he used the term figuratively. An example of the use of the word "disbeliever" as a special term is its use in place of the word "annihilated" or *fdni*, for the reason that one who is *Jani* has been buried in the love of the Almighty; and one of the meanings of the word for disbelief, *kufr*, is to cover over or obliterate something. Since Ḥanẓalah found one state obliterating the other from time to time, he termed himself a hypocrite.

Furthermore, the answer given by the Messenger <& was not in refutation of the use of figurative language, but rather of the false premise that the one state was necessarily any better than the other.²⁷

States: Spiritual Witnessing

The inner intensification and domination of something in the imagination is called spiritual witnessing or *mushāhadah*. That this actually occurs is attested to in the ḥadith above in which Ḥaṇẓalah¹² says of the Fire and the Garden, “it is as if we are seeing those things with our own eyes.” The meaning here is not that anyone actually saw the Fire and the Garden, but that in their imaginations the thought grew so intense that it possessed them. Many ignorant Sufis suppose spiritual witnessing to be direct vision, but they are clearly mistaken when they attempt to apply a dictionary meaning to a spiritual state.

Miscellaneous: Barakah from *Accompanying a Master*

In the same way that certain mystical states and conditions follow one's ascetic exertions or spiritual disciplines, they will also be found sometimes to follow one's being in the company of a master. However, unlike the effect of these exercises, the effect of a master's presence or words is not usually long lasting. This was the reason behind Hapzalah's complaint that, upon leaving the company of the Messenger ﷺ, he lost much of what he had gained there. Finally, no one should suppose that the reason for Hapzalah's lapse was his involvement in worldly affairs because, as we have clarified in the commentary above, the real reason for its occurrence was his parting company with the Messenger of Allah ﷺ.

Questions: The Transient Nature of Spiritual States

Most travellers on the Sufi way complain at one time or another that a particular state of theirs has lost its former intensity, or has disappeared altogether. Then,

29 In other words, there is no reason why ones worldly activities cannot be imbued with the same spiritual significance as an act of prescribed worship, like prayer or fasting. Much of the message of Islam, in fact, is just that. This is what the Messenger & was referring to when he said that there was to be no monasticism in Islam, y t d .

thinking that they have suffered some sort of spiritual reverse, the travellers become disheartened and confused. This is especially true among neophytes who are far more susceptible to changes in their condition than more experienced travellers. The Sufi masters, however, have established that the ascendancy of spiritual states is at best impermanent. This phenomenon of impermanence is referred to as *talwin* or variegation, and is something which occurs in varying degrees to even the most experienced Sufis. In this hadith, the Messengers saying, "There is a time for this and a time for that," is in direct reference to *talwin*. This phenomenon is an inevitable part of the Sufi way and, as such, should never become a cause for concern.

HADITH 9

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: حَبْلٌ لَزَيْنَبُ فَإِذَا فَرَّتْ تَعَلَّقَتْ فَقَالَ: «لَا حُلُوهَ، لِيُصَلَّ أَحَدُكُمْ» (أخرجه البخاري وأبو داود والنسائي)

It is related on the authority of 'Anas & that Allah's Prophet < once went into the mosque and saw a rope there stretched between two supports. "What is this," he asked. The Companions & replied, "This is Zaynab & rope. When she tires at worship, she props herself up with it." The Messenger of Allah said, "Take it down. You should only worship for as long as you are fresh. When you tire, you should rest." This hadith was related by Bukhārī, Abu Dawūd, and Nasai.³¹

Teachings: Moderation in Spiritual Disciplines

The Sufi masters are agreed that no one should go to such extremes in their spiritual disciplines as would adversely affect their health or well being. Clearly this is the lesson of the hadith above. The excesses of certain of the Sufi masters in this matter need not present any difficulties when we realise that, as a result of their sincere desire and love for the Almighty, they were granted the strength necessary to perform whatever they did.

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HADITH 10

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: حَبْلٌ لَزَيْنَبُ فَإِذَا فَرَّتْ تَعَلَّقَتْ فَقَالَ: «لَا حُلُوهَ، لِيُصَلَّ أَحَدُكُمْ» (أخرجه البخاري وأبو داود والنسائي)

jo Bukhari:1150. Muslim: 784. Abu Dawud: 4644. Ibn Majah: 171

الإنسان وَحَطَّ إِلَى جَانِبِهِ خَطًّا وَقَالَ: «هَذَا أَجَلُهُ» وَحَطَّ آخَرَ بَعِيدًا مِنْهُ وَقَالَ: «هَذَا الْأَمَلُ» فَبَيَّنَّا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْأَقْرَبُ. (أخرجه البخاري والترمذي)

It is related on the authority of 'Anas that the Messenger of Allah drew a line on the ground and said, "This is man." Then he drew a line parallel to the first and said, "This is his appointed time." Then he drew a third line, further than the second, and said, "This is man's wish. So, as man moves toward what he wishes for, he is greeted by the one that is closer to him [his appointed time]. This hadith was related by Bukhari and Tirmidhi."

Interpretations: The Use of Metaphor to Indicate the Almighty

In the writings, and particularly in the poetry, of many Sufi masters words like sun, moon, ocean, and so forth are used to represent the essence and attributes of the Almighty. On the surface of it, at least, this kind of representation is unbecoming because it equates the Eternal with the ephemeral, and negates the concept of Allah's unity or *tawhid*. The purpose of this, however, is figurative and not literal representation. There is certainly nothing wrong with the figurative representation inherent in the comparison of two essentially unlike things. Witness, for example, the Quranic simile of the lamp: "The similitude of His light is as a niche wherein is a lamp."³² The most one could say here is that the comparison in the hadith, unlike the one in the Qur'an, is not made explicit by the use of a word for "like" or "as." This, however, is something which occurs in all good literature.³³ In the hadith above, Allah's Messenger pointed to the lines he had drawn in the dust and said, "This is man, and this is his appointed time," and "This is man's wish." He did not say, "This is like man," or "This is like his appointed time," even though that was what he really meant. Undoubtedly, then, the use of metaphorical language is perfectly acceptable.

There remain here two matters in need of clarification. The first is an explanation of what similarities exist between two essentially unlike things; and the second is an answer to the objection that since the names of the Almighty are self-designated, *tawqifi*, then where did the Sufi masters get permission to use other, undesignated names?

In brief, the explanation of the first matter is that similarities between the Divine Essence and natural phenomena only seem to be similarities. In actual

31 Bukhārī: 6418, Tirmidhi: 2454

32 Al-Qur'an: 24:35

33 This is what marks the difference between a simile and a metaphor; both of which are found throughout the Qur'an, yet d.

fact, they are not. The oneness or unity of 'Almighty' for example, is real, whereas the oneness of the ocean is only a relative sort of oneness. Likewise, the Almighty is a source in the sense that He is the effective and principal cause, whereas the ocean is only a material and secondary cause. And so forth. Certainly, these are significant differences, but they do not prevent comparison or metaphorical representation. For a detailed discussion of this subject, the qualified reader will find nothing better than what Qadi Mubarak wrote in his commentary' on Muhib Allāh Bihārī's book, *Sullam al-ulum*." The basis of the simile of the sun, as the source of beneficial light, is obvious.

To clarify the second point, it should be sufficient to point out that designation, *tawqif*, extends only to the names of the Almighty, and not to every one of His perfect attributes. With the above commentary and clarification in mind, it should be possible to gain a proper understanding of the following verses of mystic poetry, and others like them, without going to the extreme of labelling their authors "disbelievers."

Though the ocean be one, from its fathomless depths
Come the waves with hue and form.
The sun rises, a sign of the sun.
The proof lies in a look at the sun.
Red wine, imbibe, and on the moonfaced, gaze.
Forsake religion and on these beauties gaze.

It should be noted that in these verses "moonfaced beauties" should be understood as representing the manifestations or *tajalliyat* of the Almighty's perfect attributes.

HADITH 11

عن ابن عمر رضي الله عنهما: أخذ رسول الله صلى الله عليه وسلم بمنكبي ⁴¹ JIS
وَكُنْ ⁴² LJJI * y 24 * (سبيل) البخاري والترمذي) وَزَادَ
الترمذي بعد قوله أَوْعَاظُ سَبِيلٍ "وَفَتَحَ بَابَهُ" الْقُبُورِ

Ibn 'Umar said, "The Messenger of Allah took me by the shoulder and said, 'Live in this world as if you were a stranger, or just a passerby.'" This was related by Bukhari and Tirmidhi. However, in the version related

by Firmidhi, after the words, "or just a passerby," the following sentence is added: And consider yourself to be among the people of the graves."

Sayings: Die Before you Die

This saying is one that Sufis often repeat, and this hadith is the equivalent of its meaning. Therefore, it is not inconceivable that this saying could be a hadith in meaning, even though it is not a hadith in the technical sense of the word. In fact, the great majority of Sufi sayings believed popularly to be the words of the Messenger have equivalents, at least in meaning, in the authentic hadiths of the Messenger *ṣ*.. Therefore, to generalise about the Sufis narrating and popularising spurious material in the name of hadiths is decidedly unfair and unwarranted.

Character: Contemplation

The heartfelt contemplation of a subject, under all conditions or for a limited period of time, where the intention is to begin acting on the requisites of what is being contemplated, is called *muraqabah*. This is one of the primary objectives of inner conduct. In the hadith above it is *muraqabah* that Ibn 'Umar is being urged to practise, because counting oneself among the dead has to do with inner, not outer, conduct. The results of regular *muraqabah* are a flagging in one's desire for the things of this world, the dwindling away of lust, rancour, and other blameworthy character traits, and an increase in commitment and submission to the will of the Almighty.

HADITH 12

وعن قيس بن أبي غرزة رضي الله عنه قال: كُنَّا نُسَمَّى فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمَايِرَةَ فَمَرَّ بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَنَا بِاسْمِ هُوَ أَحْسَنُ مِنْهُ فَقَالَ: «يَا مَعْشَرَ التَّجَارِ! إِنْ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَثَوْبُوهُ بِالْصَّدَقَةِ». (رواه أبو التريثي ⁴³ Xo tiji) (أي)

Qays ibn Abi Gharazah & said, "In the time of Allah's Messenger we were called brokers. Then the Messenger stopped at the marketplace one day and gave us a better name, saying, 'O you merchants'.⁴⁶ Surely your buying and selling is sometimes attended by gross exaggeration and

34 This is a well-known Hanafī text on

the subject of legal theory or *usul al-fah*. y t d.

35 Bukhari: 6416, Tirmidhi: 1333, Ibn Majah: 4114

36 Note that he called them merchants instead of brokers, y t d.

the swearing of oaths. So, fortify your deals with charity.”³⁷ This *hadith* was related by Abū Dawūd, Tirmidhi, and Naṣāʾ.³⁸

Customs: Taking a New Name

In man’s spiritual families it has become common practice for a disciple to take a new name after taking *bayʿah* at the hands of a master. The basis for this custom could possibly be derived from the *hadith* above in which the Messenger of Allāh used the word “merchant” instead of “broker” to address the Muslim traders he was visiting.³⁹

HADITH 13

أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أَحَبُّ فَلَانًا فَأَجِبَهُ قَالَ: فَيَجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، يَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ قَالَ: فَيَبْغِضُهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ، إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ قَالَ: فَيَبْغِضُونَهُ ثُمَّ يُوَضَّعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ» (رواه مسلم)

It is related on the authority of Abū Huraira 4 that the Messenger of Allāh said: “When one of you intends to perform the prayer [out in the open], let him first put something in front of himself. If he can find nothing else, then let him put his staff into the ground. If he has no staff, then let him draw a fine in front of himself. In that way, nothing that passes in front of him [while he performs prayer] will bother him.”

Practices: Collecting Ones’ Thoughts

The state-producing practices prescribed by the Sufi masters all have as their

37 Abū Dawūd: 3326, Tirmidhi: 1208, Nāṣi 14468, Ibn Mijāh: 2145

38 Prior to Islam traders were free to transact business in any way that they pleased. Thus, in pursuit of greater profits, they committed any number of what, after Islam, would be called unlawful practices. So, in view of the traders having taken to new practices after their conversion to Islam, Allāh’s Messenger gave them a new name as well. However, since the majority of business transactions, in spite of their technical legality, are rarely free of dubious elements, like the swearing of frivolous oaths, merchants are urged to regularly give a portion of their earnings in charity. This is only one of many examples from the *hadith* in which Muslims are urged to exercise caution in their worldly affairs, especially where finances are concerned, y1d.

39 Abū Dawūd: 689. Al-Mundhirī reported from Sufyān ibn ʿUyayna, who said: We have not found anything that would corroborate this report and it has not been narrated but through this chain. Whenever Ismāʿīl ibn Umayyāh reported this *hadith*, he would ask: Do you have anything that corroborates this? Imam ash-Shāfiʿi has also alluded to the weakness of this report. Imam Bayhaqī s.a.d. “Thu (weakness) does not matter in establishing this ruling.

object the creation, after dispelling any inner confusion, of a certain presence of mind or oneness of concentration which, once it has become second nature, will greatly facilitate the matter of directing one’s attention exclusively to Allāh. Obviously, however, as the One to be contemplated is himself Unseen, and as the beginner is rarely able to clear his/her mind of outside thoughts, it takes a great deal of practice before this presence of mind can become second nature. At any rate, the disciplines of the Sufis are basically methods for acquiring this second nature. The *hadith* above might be the source from which all of this (knowledge) was derived, because the scholars, such as Ibn Humām in his commentary on the *Hidāyah*, have written that among other things, the wisdom behind *sutrah* (putting something in front of oneself when performing prayer in the open) is that it allows one to collect one’s thoughts and dispels confusion.

HADITH 14

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إِنِ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أَحَبُّ فَلَانًا فَأَجِبَهُ قَالَ: فَيَجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، يَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ قَالَ: فَيَبْغِضُهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ، إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ قَالَ: فَيَبْغِضُونَهُ ثُمَّ يُوَضَّعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ» (رواه مسلم)

It is related on the authority of Abū Huraira & that the Messenger of Allāh said: “When Allāh loves someone, He calls Jibril *yer* and says, ‘I love so and so. Now, you love him too.’ Then Jibril, too, loves that person, and calls out to the inhabitants of the heavens, ‘Allāh jgi loves so and so. Now, you love him too.’ So the inhabitants of the heavens come to love that person as well, and the person is accepted all over the earth. When Allāh despises someone, He calls Jibril and says, ‘I despise so and so. Now, you despise him too.’ Then Jibril, too, despises that person, and calls out to the inhabitants of the heavens, ‘Allāh despises so and so, now you despise him too.’ So the inhabitants of the heavens despise him too, and that person becomes despicable in the eyes of people all over the earth.” This *hadith* was related by Muslim.⁴⁰

it would enable him to give so much in charity every day from his earnings there was of the same school of thought as our master. Is it possible that a companion of the Prophet ﷺ was guilty of the practice of monasticism or of deliberately preferring not to perform an act of worship? The secret behind all of this is that through an excess of worldly ties an element of confusion is introduced into the state of communion with the Almighty. When Abu Darda' said, "And it is certainly not my place to prohibit what Allah has legalised," he made it clear that he would have no part in monasticism. When he said, "I just do not like the idea of not being among those described by the Almighty as, '...people whom neither commerce nor sale divert from the remembrance of Allah s.w.t.'," he revealed the secret. His interpretation of the Quranic verse is one which took into account the simple fact that most people are unable to transact business while remaining, at the same time, constant in their remembrance of the Almighty.⁴³

The following verse of Persian poetry¹ nicely illustrates the point that Abu Darda² had in mind:

The words that interrupt you w'hen communing with

Your friend, what matter if of faith, or disbelief!

Or that which screens you from your friend when you would meet,

What good if it appears a lovely sight or not?

HADĪTH 17

[illegible]

Jābir &, in a lengthy narration of how he sold his camel, said, “When I arrived at Madina, the Messenger of Allah said to Bakkal ‘Give him’ (Jābir) a measure of gold (in payment for the camel), and add a little extra.’ So he gave me a whole carat extra. Then I said to myself, ‘Never will I part with this extra carat of gold from the Messenger of Allah Thereafter!’ and it remained with me always, in a leather pouch, until it was taken from me

4) Otherwise, the other weU know interpretation of this verse, that of Ibn Abbas, takes into account the fact that the first Muslims were both the best of traders and the best of people in their remembrance of Allah, y t d .

(forcibly) by the Syrians at the battle of Harrah." This hadith was related by Muslim.⁴⁴

Practices: Holding Keepsakes

It is the practice of most Sufis to keep something that belongs (or belonged) to their masters as a memento. This is something that is done purely out of love for the master. The precedent for this practice is clearly related in the hadith above.

HADĪTH 18

[illegible]

It is related on the authority of 'Awf ibn Malik' that the Messenger of Allah ﷺ said: "I and a woman with parched cheeks [one who has had to toil and suffer] will be like these two [i.e. as close as the index finger is to the middle finger] on the Day of Judgment; a woman whose husband died and left her a widow, a woman who, despite social pressures and her own beauty, refused to remarry for the sake of her children [in order to devote herself to them more completely], until finally they grew up and set out on their own, or died." This hadith was related by Abu Dawūd.⁴⁵ *

Practices: Choosing to Remain Unmarried

In order to keep their worldly ties to a minimum, or in order to avoid any kind of real or imagined interference in their relationship with the Almighty, some Sufis never marry. As a result, certain narrow-minded individuals have accused the Sufis of not adhering to the Sunna or way of the Prophet. In the above hadith, not only do we find permission for remaining single, we also find that wherever there is a possibility of a child's being neglected, it is better to abstain from marriage. This is, of course, on the condition that one's practice of Islam will not be adversely affected. So, when the possibility that a child will be neglected is a legitimate excuse for not marrying, what then of the possibility that Allah will be neglected?

44 Muslim: 715,1599

45 Abu Dawud: 5149. Al-Mundhiri said: 'In its chain, there is Abu T-Khattab an-Nahhas⁴⁵ ibn Qahm al-Basri and his *hadiths* cannot be argued from.'

HADITH 19

عن الأحنف بن قيس في حديث طويل قال: قلت: أي لابي ذر رضي الله عنه ما تقول في هذه العطاء؟ قال: خذ، فإن فيه اليوم معونة فإذا كان نمنا لدينك فدعه. (أخرجه (db̄y/JI)

In a lengthy narration, Ahnaf ibn Qays said, "I said to Abu Dharr 'What do you say about these [monthly or yearly sums granted by rulers as] gifts?' He replied, 'Take them. For nowadays you will find succour in them. But if ever these should become the price of your faith, then drop them.'" This hadith was related by Bukhari and Muslim.⁴⁶

Practices: Accepting Gifts from the Wealthy

In general, it has been the practice of Sufi masters to accept gifts and stipends. The benefits of their doing so are peace of mind and freedom from having to concern themselves with things that might distract them from their real work. The hadith above is explicit in its giving permission for this practice. However, if the patron has some reason other than sincere love for the master, and actually wants to give money in payment for something he wants from the master, then, under those circumstances, his gifts may not be accepted. Similarly, if the gift is tainted with illegitimate earnings, such as would bring detriment to the name of Islam, then the gift may surely not be accepted. As a general rule, then, a gift may be accepted only when it comes unaccompanied by anything contrary to Islamic teachings.

HADITH 20

عن عبد الله بن عمرو بن العاص رضي عنه ١٦ JI 1 JI 2 JI 3 JI 4 JI 5 JI 6 JI 7 JI 8 JI 9 JI 10 JI 11 JI 12 JI 13 JI 14 JI 15 JI 16 JI 17 JI 18 JI 19 JI 20 JI 21 JI 22 JI 23 JI 24 JI 25 JI 26 JI 27 JI 28 JI 29 JI 30 JI 31 JI 32 JI 33 JI 34 JI 35 JI 36 JI 37 JI 38 JI 39 JI 40 JI 41 JI 42 JI 43 JI 44 JI 45 JI 46 JI 47 JI 48 JI 49 JI 50 JI 51 JI 52 JI 53 JI 54 JI 55 JI 56 JI 57 JI 58 JI 59 JI 60 JI 61 JI 62 JI 63 JI 64 JI 65 JI 66 JI 67 JI 68 JI 69 JI 70 JI 71 JI 72 JI 73 JI 74 JI 75 JI 76 JI 77 JI 78 JI 79 JI 80 JI 81 JI 82 JI 83 JI 84 JI 85 JI 86 JI 87 JI 88 JI 89 JI 90 JI 91 JI 92 JI 93 JI 94 JI 95 JI 96 JI 97 JI 98 JI 99 JI 100 JI 101 JI 102 JI 103 JI 104 JI 105 JI 106 JI 107 JI 108 JI 109 JI 110 JI 111 JI 112 JI 113 JI 114 JI 115 JI 116 JI 117 JI 118 JI 119 JI 120 JI 121 JI 122 JI 123 JI 124 JI 125 JI 126 JI 127 JI 128 JI 129 JI 130 JI 131 JI 132 JI 133 JI 134 JI 135 JI 136 JI 137 JI 138 JI 139 JI 140 JI 141 JI 142 JI 143 JI 144 JI 145 JI 146 JI 147 JI 148 JI 149 JI 150 JI 151 JI 152 JI 153 JI 154 JI 155 JI 156 JI 157 JI 158 JI 159 JI 160 JI 161 JI 162 JI 163 JI 164 JI 165 JI 166 JI 167 JI 168 JI 169 JI 170 JI 171 JI 172 JI 173 JI 174 JI 175 JI 176 JI 177 JI 178 JI 179 JI 180 JI 181 JI 182 JI 183 JI 184 JI 185 JI 186 JI 187 JI 188 JI 189 JI 190 JI 191 JI 192 JI 193 JI 194 JI 195 JI 196 JI 197 JI 198 JI 199 JI 200 JI 201 JI 202 JI 203 JI 204 JI 205 JI 206 JI 207 JI 208 JI 209 JI 210 JI 211 JI 212 JI 213 JI 214 JI 215 JI 216 JI 217 JI 218 JI 219 JI 220 JI 221 JI 222 JI 223 JI 224 JI 225 JI 226 JI 227 JI 228 JI 229 JI 230 JI 231 JI 232 JI 233 JI 234 JI 235 JI 236 JI 237 JI 238 JI 239 JI 240 JI 241 JI 242 JI 243 JI 244 JI 245 JI 246 JI 247 JI 248 JI 249 JI 250 JI 251 JI 252 JI 253 JI 254 JI 255 JI 256 JI 257 JI 258 JI 259 JI 260 JI 261 JI 262 JI 263 JI 264 JI 265 JI 266 JI 267 JI 268 JI 269 JI 270 JI 271 JI 272 JI 273 JI 274 JI 275 JI 276 JI 277 JI 278 JI 279 JI 280 JI 281 JI 282 JI 283 JI 284 JI 285 JI 286 JI 287 JI 288 JI 289 JI 290 JI 291 JI 292 JI 293 JI 294 JI 295 JI 296 JI 297 JI 298 JI 299 JI 300 JI 301 JI 302 JI 303 JI 304 JI 305 JI 306 JI 307 JI 308 JI 309 JI 310 JI 311 JI 312 JI 313 JI 314 JI 315 JI 316 JI 317 JI 318 JI 319 JI 320 JI 321 JI 322 JI 323 JI 324 JI 325 JI 326 JI 327 JI 328 JI 329 JI 330 JI 331 JI 332 JI 333 JI 334 JI 335 JI 336 JI 337 JI 338 JI 339 JI 340 JI 341 JI 342 JI 343 JI 344 JI 345 JI 346 JI 347 JI 348 JI 349 JI 350 JI 351 JI 352 JI 353 JI 354 JI 355 JI 356 JI 357 JI 358 JI 359 JI 360 JI 361 JI 362 JI 363 JI 364 JI 365 JI 366 JI 367 JI 368 JI 369 JI 370 JI 371 JI 372 JI 373 JI 374 JI 375 JI 376 JI 377 JI 378 JI 379 JI 380 JI 381 JI 382 JI 383 JI 384 JI 385 JI 386 JI 387 JI 388 JI 389 JI 390 JI 391 JI 392 JI 393 JI 394 JI 395 JI 396 JI 397 JI 398 JI 399 JI 400 JI 401 JI 402 JI 403 JI 404 JI 405 JI 406 JI 407 JI 408 JI 409 JI 410 JI 411 JI 412 JI 413 JI 414 JI 415 JI 416 JI 417 JI 418 JI 419 JI 420 JI 421 JI 422 JI 423 JI 424 JI 425 JI 426 JI 427 JI 428 JI 429 JI 430 JI 431 JI 432 JI 433 JI 434 JI 435 JI 436 JI 437 JI 438 JI 439 JI 440 JI 441 JI 442 JI 443 JI 444 JI 445 JI 446 JI 447 JI 448 JI 449 JI 450 JI 451 JI 452 JI 453 JI 454 JI 455 JI 456 JI 457 JI 458 JI 459 JI 460 JI 461 JI 462 JI 463 JI 464 JI 465 JI 466 JI 467 JI 468 JI 469 JI 470 JI 471 JI 472 JI 473 JI 474 JI 475 JI 476 JI 477 JI 478 JI 479 JI 480 JI 481 JI 482 JI 483 JI 484 JI 485 JI 486 JI 487 JI 488 JI 489 JI 490 JI 491 JI 492 JI 493 JI 494 JI 495 JI 496 JI 497 JI 498 JI 499 JI 500 JI 501 JI 502 JI 503 JI 504 JI 505 JI 506 JI 507 JI 508 JI 509 JI 510 JI 511 JI 512 JI 513 JI 514 JI 515 JI 516 JI 517 JI 518 JI 519 JI 520 JI 521 JI 522 JI 523 JI 524 JI 525 JI 526 JI 527 JI 528 JI 529 JI 530 JI 531 JI 532 JI 533 JI 534 JI 535 JI 536 JI 537 JI 538 JI 539 JI 540 JI 541 JI 542 JI 543 JI 544 JI 545 JI 546 JI 547 JI 548 JI 549 JI 550 JI 551 JI 552 JI 553 JI 554 JI 555 JI 556 JI 557 JI 558 JI 559 JI 560 JI 561 JI 562 JI 563 JI 564 JI 565 JI 566 JI 567 JI 568 JI 569 JI 570 JI 571 JI 572 JI 573 JI 574 JI 575 JI 576 JI 577 JI 578 JI 579 JI 580 JI 581 JI 582 JI 583 JI 584 JI 585 JI 586 JI 587 JI 588 JI 589 JI 590 JI 591 JI 592 JI 593 JI 594 JI 595 JI 596 JI 597 JI 598 JI 599 JI 600 JI 601 JI 602 JI 603 JI 604 JI 605 JI 606 JI 607 JI 608 JI 609 JI 610 JI 611 JI 612 JI 613 JI 614 JI 615 JI 616 JI 617 JI 618 JI 619 JI 620 JI 621 JI 622 JI 623 JI 624 JI 625 JI 626 JI 627 JI 628 JI 629 JI 630 JI 631 JI 632 JI 633 JI 634 JI 635 JI 636 JI 637 JI 638 JI 639 JI 640 JI 641 JI 642 JI 643 JI 644 JI 645 JI 646 JI 647 JI 648 JI 649 JI 650 JI 651 JI 652 JI 653 JI 654 JI 655 JI 656 JI 657 JI 658 JI 659 JI 660 JI 661 JI 662 JI 663 JI 664 JI 665 JI 666 JI 667 JI 668 JI 669 JI 670 JI 671 JI 672 JI 673 JI 674 JI 675 JI 676 JI 677 JI 678 JI 679 JI 680 JI 681 JI 682 JI 683 JI 684 JI 685 JI 686 JI 687 JI 688 JI 689 JI 690 JI 691 JI 692 JI 693 JI 694 JI 695 JI 696 JI 697 JI 698 JI 699 JI 700 JI 701 JI 702 JI 703 JI 704 JI 705 JI 706 JI 707 JI 708 JI 709 JI 710 JI 711 JI 712 JI 713 JI 714 JI 715 JI 716 JI 717 JI 718 JI 719 JI 720 JI 721 JI 722 JI 723 JI 724 JI 725 JI 726 JI 727 JI 728 JI 729 JI 730 JI 731 JI 732 JI 733 JI 734 JI 735 JI 736 JI 737 JI 738 JI 739 JI 740 JI 741 JI 742 JI 743 JI 744 JI 745 JI 746 JI 747 JI 748 JI 749 JI 750 JI 751 JI 752 JI 753 JI 754 JI 755 JI 756 JI 757 JI 758 JI 759 JI 760 JI 761 JI 762 JI 763 JI 764 JI 765 JI 766 JI 767 JI 768 JI 769 JI 770 JI 771 JI 772 JI 773 JI 774 JI 775 JI 776 JI 777 JI 778 JI 779 JI 780 JI 781 JI 782 JI 783 JI 784 JI 785 JI 786 JI 787 JI 788 JI 789 JI 790 JI 791 JI 792 JI 793 JI 794 JI 795 JI 796 JI 797 JI 798 JI 799 JI 800 JI 801 JI 802 JI 803 JI 804 JI 805 JI 806 JI 807 JI 808 JI 809 JI 810 JI 811 JI 812 JI 813 JI 814 JI 815 JI 816 JI 817 JI 818 JI 819 JI 820 JI 821 JI 822 JI 823 JI 824 JI 825 JI 826 JI 827 JI 828 JI 829 JI 830 JI 831 JI 832 JI 833 JI 834 JI 835 JI 836 JI 837 JI 838 JI 839 JI 840 JI 841 JI 842 JI 843 JI 844 JI 845 JI 846 JI 847 JI 848 JI 849 JI 850 JI 851 JI 852 JI 853 JI 854 JI 855 JI 856 JI 857 JI 858 JI 859 JI 860 JI 861 JI 862 JI 863 JI 864 JI 865 JI 866 JI 867 JI 868 JI 869 JI 870 JI 871 JI 872 JI 873 JI 874 JI 875 JI 876 JI 877 JI 878 JI 879 JI 880 JI 881 JI 882 JI 883 JI 884 JI 885 JI 886 JI 887 JI 888 JI 889 JI 890 JI 891 JI 892 JI 893 JI 894 JI 895 JI 896 JI 897 JI 898 JI 899 JI 900 JI 901 JI 902 JI 903 JI 904 JI 905 JI 906 JI 907 JI 908 JI 909 JI 910 JI 911 JI 912 JI 913 JI 914 JI 915 JI 916 JI 917 JI 918 JI 919 JI 920 JI 921 JI 922 JI 923 JI 924 JI 925 JI 926 JI 927 JI 928 JI 929 JI 930 JI 931 JI 932 JI 933 JI 934 JI 935 JI 936 JI 937 JI 938 JI 939 JI 940 JI 941 JI 942 JI 943 JI 944 JI 945 JI 946 JI 947 JI 948 JI 949 JI 950 JI 951 JI 952 JI 953 JI 954 JI 955 JI 956 JI 957 JI 958 JI 959 JI 960 JI 961 JI 962 JI 963 JI 964 JI 965 JI 966 JI 967 JI 968 JI 969 JI 970 JI 971 JI 972 JI 973 JI 974 JI 975 JI 976 JI 977 JI 978 JI 979 JI 980 JI 981 JI 982 JI 983 JI 984 JI 985 JI 986 JI 987 JI 988 JI 989 JI 990 JI 991 JI 992 JI 993 JI 994 JI 995 JI 996 JI 997 JI 998 JI 999 JI 1000 JI 1001 JI 1002 JI 1003 JI 1004 JI 1005 JI 1006 JI 1007 JI 1008 JI 1009 JI 1010 JI 1011 JI 1012 JI 1013 JI 1014 JI 1015 JI 1016 JI 1017 JI 1018 JI 1019 JI 1020 JI 1021 JI 1022 JI 1023 JI 1024 JI 1025 JI 1026 JI 1027 JI 1028 JI 1029 JI 1030 JI 1031 JI 1032 JI 1033 JI 1034 JI 1035 JI 1036 JI 1037 JI 1038 JI 1039 JI 1040 JI 1041 JI 1042 JI 1043 JI 1044 JI 1045 JI 1046 JI 1047 JI 1048 JI 1049 JI 1050 JI 1051 JI 1052 JI 1053 JI 1054 JI 1055 JI 1056 JI 1057 JI 1058 JI 1059 JI 1060 JI 1061 JI 1062 JI 1063 JI 1064 JI 1065 JI 1066 JI 1067 JI 1068 JI 1069 JI 1070 JI 1071 JI 1072 JI 1073 JI 1074 JI 1075 JI 1076 JI 1077 JI 1078 JI 1079 JI 1080 JI 1081 JI 1082 JI 1083 JI 1084 JI 1085 JI 1086 JI 1087 JI 1088 JI 1089 JI 1090 JI 1091 JI 1092 JI 1093 JI 1094 JI 1095 JI 1096 JI 1097 JI 1098 JI 1099 JI 1100 JI 1101 JI 1102 JI 1103 JI 1104 JI 1105 JI 1106 JI 1107 JI 1108 JI 1109 JI 1110 JI 1111 JI 1112 JI 1113 JI 1114 JI 1115 JI 1116 JI 1117 JI 1118 JI 1119 JI 1120 JI 1121 JI 1122 JI 1123 JI 1124 JI 1125 JI 1126 JI 1127 JI 1128 JI 1129 JI 1130 JI 1131 JI 1132 JI 1133 JI 1134 JI 1135 JI 1136 JI 1137 JI 1138 JI 1139 JI 1140 JI 1141 JI 1142 JI 1143 JI 1144 JI 1145 JI 1146 JI 1147 JI 1148 JI 1149 JI 1150 JI 1151 JI 1152 JI 1153 JI 1154 JI 1155 JI 1156 JI 1157 JI 1158 JI 1159 JI 1160 JI 1161 JI 1162 JI 1163 JI 1164 JI 1165 JI 1166 JI 1167 JI 1168 JI 1169 JI 1170 JI 1171 JI 1172 JI 1173 JI 1174 JI 1175 JI 1176 JI 1177 JI 1178 JI 1179 JI 1180 JI 1181 JI 1182 JI 1183 JI 1184 JI 1185 JI 1186 JI 1187 JI 1188 JI 1189 JI 1190 JI 1191 JI 1192 JI 1193 JI 1194 JI 1195 JI 1196 JI 1197 JI 1198 JI 1199 JI 1200 JI 1201 JI 1202 JI 1203 JI 1204 JI 1205 JI 1206 JI 1207 JI 1208 JI 1209 JI 1210 JI 1211 JI 1212 JI 1213 JI 1214 JI 1215 JI 1216 JI 1217 JI 1218 JI 1219 JI 1220 JI 1221 JI 1222 JI 1223 JI 1224 JI 1225 JI 1226 JI 1227 JI 1228 JI 1229 JI 1230 JI 1231 JI 1232 JI 1233 JI 1234 JI 1235 JI 1236 JI 1237 JI 1238 JI 1239 JI 1240 JI 1241 JI 1242 JI 1243 JI 1244 JI 1245 JI 1246 JI 1247 JI 1248 JI 1249 JI 1250 JI 1251 JI 1252 JI 1253 JI 1254 JI 1255 JI 1256 JI 1257 JI 1258 JI 1259 JI 1260 JI 1261 JI 1262 JI 1263 JI 1264 JI 1265 JI 1266 JI 1267 JI 1268 JI 1269 JI 1270 JI 1271 JI 1272 JI 1273 JI 1274 JI 1275 JI 1276 JI 1277 JI 1278 JI 1279 JI 1280 JI 1281 JI 1282 JI 1283 JI 1284 JI 1285 JI 1286 JI 1287 JI 1288 JI 1289 JI 1290 JI 1291 JI 1292 JI 1293 JI 1294 JI 1295 JI 1296 JI 1297 JI 1298 JI 1299 JI 1300 JI 1301 JI 1302 JI 1303 JI 1304 JI 1305 JI 1306 JI 1307 JI 1308 JI 1309 JI 1310 JI 1311 JI 1312 JI 1313 JI 1314 JI 1315 JI 1316 JI 1317 JI 1318 JI 1319 JI 1320 JI 1321 JI 1322 JI 1323 JI 1324 JI 1325 JI 1326 JI 1327 JI 1328 JI 1329 JI 1330 JI 1331 JI 1332 JI 1333 JI 1334 JI 1335 JI 1336 JI 1337 JI 1338 JI 1339 JI 1340 JI 1341 JI 1342 JI 1343 JI 1344 JI 1345 JI 1346 JI 1347 JI 1348 JI 1349 JI 1350 JI 1351 JI 1352 JI 1353 JI 1354 JI 1355 JI 1356 JI 1357 JI 1358 JI 1359 JI 1360 JI 1361 JI 1362 JI 1363 JI 1364 JI 1365 JI 1366 JI 1367 JI 1368 JI 1369 JI 1370 JI 1371 JI 1372 JI 1373 JI 1374 JI 1375 JI 1376 JI 1377 JI 1378 JI 1379 JI 1380 JI 1381 JI 1382 JI 1383 JI 1384 JI 1385 JI 1386 JI 1387 JI 1388 JI 1389 JI 1390 JI 1391 JI 1392 JI 1393 JI 1394 JI 1395 JI 1396 JI 1397 JI 1398 JI 1399 JI 1400 JI 1401 JI 1402 JI 1403 JI 1404 JI 1405 JI 1406 JI 1407 JI 1408 JI 1409 JI 1410 JI 1411 JI 1412 JI 1413 JI 1414 JI 1415 JI 1416 JI 1417 JI 1418 JI 1419 JI 1420 JI 1421 JI 1422 JI 1423 JI 1424 JI 1425 JI 1426 JI 1427 JI 1428 JI 1429 JI 1430 JI 1431 JI 1432 JI 1433 JI 1434 JI 1435 JI 1436 JI 1437 JI 1438 JI 1439 JI 1440 JI 1441 JI 1442 JI 1443 JI 1444 JI 1445 JI 1446 JI 1447 JI 1448 JI 1449 JI 1450 JI 1451 JI 1452 JI 1453 JI 1454 JI 1455 JI 1456 JI 1457 JI 1458 JI 1459 JI 1460 JI 1461 JI 1462 JI 1463 JI 1464 JI 1465 JI 1466 JI 1467 JI 1468 JI 1469 JI 1470 JI 1471 JI 1472 JI 1473 JI 1474 JI 1475 JI 1476 JI 1477 JI 1478 JI 1479 JI 1480 JI 1481 JI 1482 JI 1483 JI 1484 JI 1485 JI 1486 JI 1487 JI 1488 JI 1489 JI 1490 JI 1491 JI 1492 JI 1493 JI 1494 JI 1495 JI 1496 JI 1497 JI 1498 JI 1499 JI 1500 JI 1501 JI 1502 JI 1503 JI 1504 JI 1505 JI 1506 JI 1507 JI 1508 JI 1509 JI 1510 JI 1511 JI 1512 JI 1513 JI 1514 JI 1515 JI 1516 JI 1517 JI 1518 JI 1519 JI 1520 JI 1521 JI 1522 JI 1523 JI 1524 JI 1525 JI 1526 JI 1527 JI 1528 JI 1529 JI 1530 JI 1531 JI 1532 JI 1533 JI 1534 JI 1535 JI 1536 JI 1537 JI 1538 JI 1539 JI 1540 JI 1541 JI 1542 JI 1543 JI 1544 JI 1545 JI 1546 JI 1547 JI 1548 JI 1549 JI 1550 JI 1551 JI 1552 JI 1553 JI 1554 JI 1555 JI 1556 JI 1557 JI 1558 JI 1559 JI 1560 JI 1561 JI 1562 JI 1563 JI 1564 JI 1565 JI 1566 JI 1567 JI 1568 JI 1569 JI 1570 JI 1571 JI 1572 JI 1573 JI 1574 JI 1575 JI 1576 JI 1577 JI 1578 JI 1579 JI 1580 JI 1581 JI 1582 JI 1583 JI 1584 JI 1585 JI 1586 JI 1587 JI 1588 JI 1589 JI 1590 JI 1591 JI 1592 JI 1593 JI 1594 JI 1595 JI 1596 JI 1597 JI 1598 JI 1599 JI 1600 JI 1601 JI 1602 JI 1603 JI 1604 JI 1605 JI 1606 JI 1607 JI 1608 JI 1609 JI 1610 JI 1611 JI 1612 JI 1613 JI 1614 JI 1615 JI 1616 JI 1617 JI 1618 JI 1619 JI 1620 JI 1621 JI 1622 JI 1623 JI 1624 JI 1625 JI 1626 JI 1627 JI 1628 JI 1629 JI 1630 JI 1631 JI 1632 JI 1633 JI 1634 JI 1635 JI 1636 JI 1637 JI 1638 JI 1639 JI 1640 JI 1641 JI 1642 JI 1643 JI 1644 JI 1645 JI 1646 JI 1647 JI 1648 JI 1649 JI 1650 JI 1651 JI 1652 JI 1653 JI 1654 JI 1655 JI 1656 JI 1657 JI 1658 JI 1659 JI 1660 JI 1661 JI 1662 JI 1663 JI 1664 JI 1665 JI 1666 JI 1667 JI 1668 JI 1669 JI 1670 JI 1671 JI 1672 JI 1673 JI 1674 JI 1675 JI 1676 JI 1677 JI 1678 JI 1679 JI 1680 JI 1681 JI 1682 JI 1683 JI 1684 JI 1685 JI 1686 JI 1687 JI 1688 JI 1689 JI 1690 JI 1691 JI 1692 JI 1693 JI 1694 JI 1695 JI 1696 JI 1697 JI 1698 JI 1699 JI 1700 JI 1701 JI 1702 JI 1703 JI 1704 JI 1705 JI 1706 JI 1707 JI 1708 JI 1709 JI 1710 JI 1711 JI 1712 JI 1713 JI 1714 JI 1715 JI 1716 JI 1717 JI 1718 JI 1719 JI 1720 JI 1721 JI 1722 JI 1723 JI 1724 JI 1725 JI 1726 JI 1727 JI 1728 JI 1729 JI 1730 JI 1731 JI 1732 JI 1733 JI 1734 JI 1735 JI 1736 JI 1737 JI 1738 JI 1739 JI 1740 JI 1741 JI 1742 JI 1743 JI 1744 JI 1745 JI 1746 JI 1747 JI 1748 JI 1749 JI 1750 JI 1751 JI 1752 JI 1753 JI 1754 JI 1755 JI 1756 JI 1757 JI 1758 JI 1759 JI 1760 JI 1761 JI 1762 JI 1763 JI 1764 JI 1765 JI 1766 JI 1767 JI 1768 JI 1769 JI 1770 JI 1771 JI 1772 JI 1773 JI 1774 JI 1775 JI 1776 JI 1777 JI 1778 JI 1779 JI 1780 JI 1781 JI 1782 JI 1783 JI 1784 JI 1785 JI 1786 JI 1787 JI 1788 JI 1789 JI 1790 JI 1791 JI 1792 JI 1793 JI 1794 JI 1795 JI 1796 JI 1797 JI 1798 JI 1799 JI 1800 JI 1801 JI 1802 JI 1803 JI 1804 JI 1805 JI 1806 JI 1807 JI 1808 JI 1809 JI 1810 JI 1811 JI 1812 JI 1813 JI 1814 JI 1815 JI 1816 JI 1817 JI 1818 JI 1819 JI 1820 JI 1821 JI 1822 JI 1823 JI 1824 JI 1825 JI 1826 JI 1827 JI 1828 JI 1829 JI 1830 JI 1831 JI 1832 JI 1833 JI 1834 JI 1835 JI 1836 JI 1837 JI 1838 JI

HADITH 22

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: يقول الله تعالى: «مَنْ شَغَلَهُ الْقُرْآنُ عَنْ مَسْئَلَتِي أُعْطِيَ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ» (أخرجه الترمذي)

It is related on the authority of Abu Huraira that Allah's Prophet 4. said "Never will a group of people gather in a house from among the houses of Allah for the recitation of Allah's Book, or to study it among themselves, except that a state of spiritual tranquility, *sakina*, will descend upon them, and they are overcome by Divine Mercy, and they are surrounded by angels, and they are mentioned by Allah as being among those closest to Him." This hadith was related by Abu Dawūd.⁴⁹

Practices: Group Remembrance

The gathering together of a number of Sufis for the purpose of remembrance, *dhikr*, illuminating their inner beings, enhancing their animation, increasing their determination, and warding off inertia is called group remembrance. The precedent for this practice, along with an indication of its positive spiritual benefits, is to be found in the hadith above.

Customs: Spiritual Retreats

Since the Companions of the Prophet 4 and the Followers had their inner beings enlightened through proximity to the Messenger of Allah so that they had acquired the ability to maintain states of constant remembrance, they were in no need of seclusion for the purpose of developing this ability. Later on, however, owing to changed conditions, the custom of building retreats became widespread among the Sufi masters, and with good reason. In the hadith above, the words, "houses of Allah" are usually interpreted to mean mosques. However, since the phrase is figurative, it may be assumed that it refers to the general and not only to the particular. Secondly, when the mosque and retreat are established for more or less the same purposes, they may all be said to share in the description "houses of Allah." Therefore, in this wise, the hadith may be cited as a precedent for the custom of building retreats.

States: The Inner Condition of Tranquility

Experience has shown that, as a result of one's involvement in constant remem-

brance, a certain strange yet pleasant state comes over the heart and, with continued involvement, will grow stronger and more permanent. In the terminology of the Sufis, this is called *nisba* or affinity. In the hadith above, the word *sakina* is used to denote the same phenomenon.

HADITH 23

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: يقول الله تعالى: «مَنْ شَغَلَهُ الْقُرْآنُ عَنْ مَسْئَلَتِي أُعْطِيَ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ» (أخرجه الترمذي)

It is related on the authority of Abu Sa'id al-Khudri that Allah's Prophet 4 said, "The Almighty says, 'Whoever is diverted from supplicating Me owing to their preoccupation with recitation of the Qur'an, will be granted the best of what I grant to those who supplicate.'"⁵⁰

Practices: Non-essential Acts of Worship during Intense Sessions of Remembrance

In most Sufi orders the disciple is given a particular *dhikr*-formula to repeat as a spiritual discipline. While engaged in this discipline, the disciple will forgo many other virtuous acts, like supererogatory prayers, lessons in the Islamic sciences, listening to talks about faith, and so forth. This practice is one which has drawn the criticism of many of those who concern themselves with no more than the externals of Islam. In brief, the reason behind this practice of the Sufis is that at the outset of discipleship, the disciple's internal state is subordinate to the disciple's external state. Over a period of time, however, the opposite will come about, so that the external state will be subordinate to the disciple's internal state. Therefore, if at the outset the disciple is allowed to undertake a number of different activities, it will be next to impossible for the disciple to achieve the mental and spiritual concentration that is at the heart of all Sufi training. The hadith above comes as confirmation of this practice. Therefore, preoccupation with the Qur'an's recitation, which is itself a kind of *dhikr*,⁵¹ (and to the extent that one neglects as important an act of worship as supplication, *du'ā*) is accorded praise rather than criticism. This is the gist of the practice I have just described.

so Tirmidhi: 2926

Si The Qur'an describes itself as "... but *dhikr* for all of the worlds" (12:104), yid.

HADITH 24

عن عائشة رضي cJU 14^a Jlc aid
 بِالْقُرْآنِ مَعَ *i> j-~o< a-1- i> < a-1- i>
 الْكِرَاءِ % ٢٠
 لِيُؤْتِيَهُمُ اللَّهُ أَجْرًا a-1- i> < a-1- i>
 كَثِيرًا a-1- i> < a-1- i>
 بِغَيْرِ حِسَابٍ a-1- i> < a-1- i>

It is related on the authority of ‘A’isha & that the Messenger of Allah ﷺ said, “One who has mastered the Qurān shares the rank of the noble, pious scribes.” While one who recites the Qurān falteringly, who finds it difficult to recite, for such a one there is a two-fold reward.” This ḥadīth was related by Bukharī, Muslim, Abu Dāwūd, and Tirmidhi.”

Teachings: The Irrelevance of Pleasure in Matters of Worship

It sometimes happens, when people find that they are not deriving any pleasure from the act of remembrance, *dhikr*, or the performance of other acts of worship, that they become discouraged and stop doing those things altogether. Sometimes they become so disheartened that they begin thinking that what they were doing was in vain and essentially futile. Such misgivings are anathema to inner, spiritual development because it is confidence that is the key to all such development. The masters have written that the object is *dhikr*, not pleasure. In fact, they say, to maintain one's level of involvement in *dhikr*, even when it is not enjoyable to do so, is of more benefit to the Sufi than if it actually gave him/her great pleasure. Therefore, a lack of pleasure is not necessarily indicative of a corresponding lack of benefit. Rather, the opposite is true. In the hadith above, this truth is clearly set forth in the promise of a double reward for the person who struggles in reciting the Qur'an; for the reason that there is a proportional relationship between the degree of difficulty and the amount of reward. This is what spiritual disciplines are all about.

HADĪTH 25

عَنْ أُسَيْدِ بْنِ حُضَيْرٍ ⁵ <i>ki> *⁶ جِي *⁷ بَيْنَا يُغَوِّا dr الجَّالِلِ سُورَةُ الْبَقَرَةِ وَقَرَسَهُ
مَرْبُوطٌ عَنْدهُ، إِذْ جَالَتْ ⁸ |>J- جَوَّجْتُ، فَسَكَنْتُ، ⁹ <v>J- جَوَّجْتُ، فَسَكَنْتُ، فَسَكَنْتُ
الْقُرْسُ، ثُمَّ قَرَأَ فَجَالَتْ وَكَانَ ابْنُهُ يَحْمِي قَرِيبًا مِنْهَا فَاَنْصَرَفَ، فَأَخْرَجَهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى

52 Al-Qur'an, 80:15.

53 Bukhārī: 3937, Muslim 798, Abu Dawūd: 1454, Tirmidhi: 2904, Ibn Majah 3779

[illegible]

It is related on the authority of Usayd ibn Hudayr Jh. that as he was reciting one night from the second chapter of the Qur'an, near where he had tethered his horse for the night, the horse suddenly sprang up [apparently for no reason]. 'Usayd & then stopped his recitation, and the horse grew still. When 'Usayd began reciting again, the horse sprang up another time. So he stopped, and the horse grew quiet. Usayd & again began to recite, and again the horse sprang up. Then, since his son, Yahya was sleeping nearby the horse, 'Usayd & got up and moved him away. It was then that he happened to raise his head up to the sky when, lo and behold, he saw something like a cloud with lamps lit up inside of it. In the morning 'Usayd related all this to the Messenger of Allah who said, "Do you know what that was?" "No," Usayd replied. The Messenger said, "Those were angels approaching at the sound of your recitation. If you had continued reciting, the people would have risen this morning and seen them, and they would not have been invisible!" This hadith was related by Bukhari.

Questions: *The Possibility of Angels Revealing Themselves to other than a Prophet*

According to the scholars of Islam, not only is it possible for the masters to see the angels, it is also possible for them to converse with the angels. Nor, they add, is this merely a matter of speculation, as such things have actually occurred. The ḥadīth above is an unambiguous account of one such occurrence. In another ḥadīth, related by Muslim, an incident is recorded in which the angels greeted 'Imrān ibn Ḥuşayn عليه السلام.

Questions: *The Possibility of Being Unable to Interpret One's Own Visions*

Another point to be derived from the hadith above is that it often happens that Sufis who have spiritual visions, *kashf*, are incapable of penetrating to the true meaning of those visions. In the hadith above, 'Usayd actually saw the angels, but was nonetheless unaware that what he had seen were truly angels. Sufi scholars have written that the person who has taken this point to heart will never again rely on his/her own opinion or intellect in the matter of interpreting visions. Indeed, such a person will avoid making many mistakes.'

54 Bukhārī: 5018

55 In other words, all such visions should be discussed with someone with greater experience, *vt d.*

"Go! And when next you see them, say: 'In the name of Allah! Answer the call of Allāh's Prophet!'" The narrator of the hadith, then said, "And so Abu Ayyūb £ caught the jinn." This hadith was narrated by Tirmidhi.⁶

Customs: Charms and Incantations

Most Sufi masters are called upon to make amulets and charms for people with particular needs, and to perform exorcisms and so forth. In such cases, most masters are too polite to refuse, and so, seeking the help of the Almighty, they do their best to furnish their petitioners with something that will be of use to them in solving their particular problems. In the ḥadīth above, the Messenger of Allāh ﷺ taught Abū Ayyūb a formula for exorcising the jinn. Thus, it cannot be said that the custom of the Sufis is in any way contrary to the Sunna. In fact, there are several ḥadīths concerning the use of different charms and incantations.

HADITH 29

J* جليل 4) عَالَمٌ : cJĀ SĪʿ eJlī Ci طَائِفَاتُ لَزَامِكُمْ b وَاللَّهُ وَلِيَهُمَا

قَالَ: نَحْنُ الطَّائِفَتَانِ نُبُو حَارِثَةَ وَنُبُو سَلَمَةَ وَمَاسِسُ بْنُ أَنَّثَا لَمْ تَنْزِلْ لِقَوْلِ اللَّهِ تَعَالَى ﴿وَاللَّهُ

(i) $L \geq x_{t+1} \dots x_t$ جه 41^{55}

It is related on the authority of Jabir & that, "Concerning us the verse was revealed, 'When two parties amongst you were about to lose heart, even though Allāh is their Protector.'⁶² Yes, we are those two parties, the tribes of Hārithah and Salama." And I am not sorry that this verse was revealed, for has the Almighty not said, 'Allāh is their Protector?'"⁶³ This ḥadith was related by Bukhari and Muslim.⁶⁴

States: Taking Pleasure in Censure by the Beloved

Many Sufis have related how, though it may seem incredible, they have derived pleasure from visions and inspirations in which they were scolded by Allah or by His Messenger jfs. The hadith above, however, should do much toward dispelling our viewing of this phenomenon in the light of incredulity. For, despite the censure of his tribe, it was the one phrase in indication of Allah's concern with his tribe

61 Tirmidhi: 2880

62 Our'añ. 3:122

63 Even though the verse mentions a wrong they had committed, and was revealed to censure them

its revelation was nonetheless a pleasure to Jabir, y t d.

64 Bukhārī: 4051. Muslim: 2505.

which caused Jabir to glory in the revelation of the verse. Similarly, when a Sufi is made aware that he/she is being censured, a sign will be given, in one form or another, that the censure is made because the Sufi is cared for. Certainly, if it was Allah's wrath that the Sufi was being made aware of, he/she would have no cause for rejoicing. Sa di tells the story of the Sufi who heard a voice from the Unseen tell him that his years of worship had not found acceptance with the Almighty. The Sufi then continued as before with his worship, saying, 'Accepted or not accepted, there is no other way to go.' At last, from the Unseen came the cry, 'Accepted! Though you remain without perfection. For without Me, you remain without protection!' There is also a story about a disciple of Shah' Abu al-Ma'ali who returned from Madina and related to him that in a dream he had been visited by the Prophet A who greeted him and then asked him to convey his greetings to his 'heretical' master. On hearing the dream, Shah' Abu al-Ma'ali began leaping for joy, saying: 'You say I'm no good, and I'm ecstatic! Allah bless you, you have spoken well. How well sour words beautify sweet, red lips!' Another Sufi was startled when, during a time of intense spiritual contemplation, he heard a voice from the Unseen say, 'You will become a disbeliever and die!' Later the Sufi was told by his master not to worry, and to return to his devotions, for what he had heard was merely a taunt of love, after the fashion of the name-calling practised by lovers everywhere. The following verse of the Mathnawi might also be included under this general heading:

Your displeasure with me is pleasure to my soul,

May my heart be made ransom, my heart in grief!

HADIṬH 30

عن جابر رضي الله عنه قال: مَرَضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَبُوبَكْرٍ وَهَمَّا مَاشِيَانِ فَوَجَدَانِي قَدْ أُغْمِيَ عَلَيَّ فَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَبَّ وَضْوءَهُ عَلَيَّ، فَأَقْبَضْتُ. الحديث (أخرجه الخمسة إلا النسائي)

It is related on the authority of Jabir رضي الله عنه that, “Once, when I had fallen ill, Allah’s Prophet ﷺ walked over with Abu Bakr to inquire after my health. I was unconscious when they found me, so the Prophet made ablutions and poured the used water over me. At that, I immediately regained consciousness... [the hadith continues.] This hadith was related by Bukhari, Muslim, Abu Dawud, and Tirmidhi.”⁶⁵

65 Bukhari: 5651, Muslim: 1616, Abu Dawud: 2886, Tirmidhi: 2097, Nasa'i: 138, Ibn Majah: 2728

Customs: Presentation of Gifts to Bearers of Good Tidings

It is customary among many Sufis to offer garments or small sums of money to those, such as the reciters of inspired poetry, who bring them pleasure with their glad tidings. This is no different than Ka'b's & giving his robe to the one who brought him the news of his forgiveness.

States: Contraction

The contraction of the heart at the coming of the signs of Divine majesty, *jaldl*, is called *qabḍ* by the Sufis. The straitened conditions of the three men described by Kab in his narrative correspond exactly to the *qabḍ* of the Sufis, as the reason for those conditions was the delay in the acceptance of the three men's repentance; for this delay was a sign, among many others, of Divine majesty'. Indeed, the phrase used in the narrative to describe this state is a metaphor for restriction and depression. The opposite of *qabḍ* is *bast* or expansion, which denotes joy and pleasure in the heart at the coming of the signs of Divine bounty. This was the state experienced by Ka'b & after he learned that his repentance had been accepted. All of this is clear from the hadith above in which it is related that, as a sign of how he felt, he gave away his robe.

HADITH 36

عن عباس رضي الله عنه أبو جعفر عليه السلام قال: «كنت في ليلة من الليالي في فراشي فسمعت صوتاً كأنه يقول: يا محمد لو أني رأيتك في الجنة لأشركت بك». (Tirmidhi 3107)

It is related on the authority of Ibn 'Abbas that Allah's Messenger said, 'When Pharaoh saw that he was going to drown, he cried out, 'I believe that there is no god but the One in whom the Israelites believe!' Then the angel Jibril said to me, 'O Muhammad! If only you could have seen me as I took mud from the ocean floor and stuffed it into his mouth for fear of his being overtaken at the last moment of his life by the mercy of Allah!' This hadith was related by Tirmidhi.⁷

States: Intoxication

In spite of the heart's position as the point on which revolves the acceptance of one's confession of faith, if it is not the time for the acceptance of repentance, it

will avail nothing to confess one's faith aloud. If the time is right, however, for the acceptance of one's repentance, even a silent confession of faith will suffice.⁸⁰ Jibril's 75 attempt to silence Pharaoh, in spite of his knowledge that his doing so would have no bearing on Pharaoh's ultimate destiny, came as a result of his being in the state of *sukr*, concerning the reality of which I have spoken already in my commentary on a previous hadith [34]. In this case, too, it was Jibril's 73 extreme antipathy for the enemies of Allah that led him to do what he did.

HADITH 37

عن عباس رضي الله عنه أبو جعفر عليه السلام قال: «كنت في ليلة من الليالي في فراشي فسمعت صوتاً كأنه يقول: يا محمد لو أني رأيتك في الجنة لأشركت بك». (Tirmidhi 3107)

It is related on the authority of Ibn 'Abbas & that Abu Bakr said, "O Messenger of Allah! You have aged!" Then he replied, "The chapters of Hūd and the Event have aged me!"⁸¹ This hadith was related by Tirmidhi.⁸⁰

States: Awe

On a higher spiritual plane than, but corresponding to, *qabḍ* and *bast* (contraction and expansion) are the feeling of awe brought on by the manifestation of Divine majesty or *Hayba* and intimacy or *uns*. As the spiritual states of the Prophet A were of the highest levels of spiritual development, it is better to refer to his awe for the Almighty, which is one of the early signs of *qabḍ*, as *hayba*.

Character: Spiritual Vigilance

Complete reflection on, and attention to, any particular subject, along with a continued effort to take its meaning to heart is called vigilance or *muraqabah*. Obviously, the ageing mentioned here as a result of awe depends chiefly on constant and concentrated attention to the subject. In this wise, the hadith points, dearly to the practice of *muraqabah*.

⁸⁰ Therefore, as Pharaoh's confession of faith came too late, it mattered nothing that he confessed it aloud. See Qūran, 10:91-2, y t d.

⁸¹ The chapter entitled Hūd (11), the first of these two chapters, contains mention of how former nations were punished and made the objects of Divine wrath, while the chapter entitled The Event (56), details the Hereafter and conditions in the Fire and Garden, y t d.

⁸¹ Tirmidhi: 3297

function of a Sufi master, is outside the sphere of his direct influence, then with all the more reason the matter of promoting temporal welfare must undoubtedly be understood to be beyond the power of the Sufi master. Nowadays, so many ignorant Sufis are caught up in the presumption, and I seek refuge in Allah from the enormity of their beliefs, that the Sufi masters are in possession of all the powers of divinity. The ḥadīth above should suffice to repudiate all such notions

HADITH 43

عن ابن عباس رضي الله عنه في قوله تعالى: ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾⁹³
قَالَ: قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يُصَلِّي، فَخَطَرَ خَطَرٌ⁹⁴ الْحَدِيثُ
الترمذي

It is related on the authority of Ibn 'Abbās that he said, concerning the following verse: "Allah has not assigned to any person two hearts within his breast." "One day, Allah's Messenger was standing in prayer when certain thoughts crossed his mind..." This ḥadīth was related by Tirmidhi.⁹⁴

Questions: Stray Thoughts

Some people think that it is conditional to the proper performance of prayer that no stray thoughts enter the mind of the one performing it. That this is not so should be perfectly clear from the ḥadīth above. An intentional lapse in concentration, however, will certainly impair the value of the prayer. Still, the coming to mind of stray thoughts is something that is beyond our control. What is, however, within our control is our pursuing or ignoring these thoughts as they occur; for, if we pursue them, we may impair our prayer. That over which we exercise no control will neither enhance nor detract from our worship. There are sometimes periods in which no such stray thoughts occur, and this is the result of a certain absorption which is a praiseworthy spiritual state, but which is not something to be sought in itself. In fact, sometimes a thought-filled prayer is better than a thought-free one, for it is quite a taxing matter to ignore stray thoughts and remain concentrated on prayer. I have already explained that the rewards to be had from an act of worship are proportionate to the degree of difficulty or effort expended on performing it.

⁹³ Qurān: 33: 4

⁹⁴ Tirmidhi: 3199

HADITH 44

رضي الله عنه قال: إِنْ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي سَبِيلَةِ عَلَى صَفْوَانٍ». (أخرجه البخاري)

It is related on the authority of Abu Huraira & that Allah's Prophet said, "When the Almighty gives a command in heaven, the angels fold their wings in humble deference to the word of Allah, which sounds like the noise of a chain dragged over rock." This ḥadīth was related by Bukhari."

Questions: 77ie Eternal Manifested in the Form of the Temporal

It is obvious that while the "word" of Allah is eternal, the sound (form) of 1 chain being dragged over rock is temporal. Then, in this ḥadīth, through the comparison of the eternal "word" to the temporal "sound," confirmation is found for the matter, so often referred to by the Sufi masters, of the manifestations of the Eternal Being in the temporal universe; a phenomenon referred to in Sufi terminology as representative manifestation or *tajalli-e-mithali*. Now, the reality of this manifestation has nothing to do with transformation, incarnation, or the assertion that Allah *ṣ* is all, because every one of those notions is false, according to reason and revelation alike. Rather, what we have here is something which, with respect to certain of its attributes, bears a resemblance to the Eternal; a resemblance through which something created acts in such a way as to shed light on the attributes of the Eternal. In the light of this commentary, it should not be difficult to interpret the meaning of the following ḥadīth, or of others like it: Said the Prophet & "I saw my Lord in the best possible form." Finally, that there is nothing improper in the use of similes to describe Allah will be evident to anyone who has read the Qur'ān.

HADITH 45

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إِذَا نَكَلَّمَ اللَّهُ تَعَالَى بِالْوَحْيِ سَمِعَ أَهْلُ النَّسَاءِ صَلَصلةً كَجَرِّ السِّلَيلَةِ عَلَى الصَّفَا يَصْعُقُونَ»⁹⁵
الحديث (GjbJd^a 1)

⁹⁵ Bukhari: 4701, Tirmidhi: 3223, Ibn Majah: 194

It is related on the authority of Ibn Mas'ud [ؓ] that the Messenger of Allah ^ﷺ said, "When Allah ^ﷻ reveals His Word the heavenly hosts first hear ^a clanking like the sound of a chain being dragged over rock, and then they lose their senses...This ^b hadith was related by Abu Dawud. ^c"

States: Ecstasy and Effacement

It sometimes happens, when there has been a particularly forceful descent of spiritual meanings on the heart, that the Sufi will lose consciousness. This is a part of the states known as *ghaybah* and *mahw* discussed in the commentary on ḥadīth [31] above. That this is not merely an excess invented by Sufis in the name of Islam is lucidly attested to (“...and then they lose their senses...”¹) in this ḥadīth.

HADITH 46

J* أنس رضي 4)1>«:» J_p: JI> عَلَى النَّبِيِّ صَلَّى
مِينًا وَفِيهِ: فَالْفَتْحُ الْمِيمُ هُوَ فَتَحَ JI>JL>:ا. <7-y>T>الشيخان jdlj(مذي)

It is related on the authority of 'Anas that the verse: "Surely, We have given you a manifest victory,"⁷⁷ was revealed to Allah's Prophet and that surely the "manifest victory" referred to in the verse was the victory of Hudaibiya. This hadith was related by Bukhari, Muslim and Tirmidhi."

Teachings: Uneasiness Over Contraction

The events which took place at Hudaibiya are well known.” To all outward appearances, the Muslims were forced into signing a non-aggression pact with the disbelievers there. However, in view of Anas’s commentary, it is clear that the Almighty referred to the truce of Hudaibiya for the reason that it included several subtle considerations. In fact, events later proved that Hudaibiya was the first step in the liberation of Makka, a manifest victory if there ever was one. In all this we have a glimpse at the foundation of the teaching by Sufi masters that

96 Abu Dawūd 4378. Al-Mundhirī said, 'Bukhārī, Tirmidhī and Ibn Majāh have also reported a similar ḥadīth from Iknah, the freedman of Ibn ʿAbbās from Abū Ḥusayrah i

97 Qūran. 481

98 Bukhari 4:172, 4834, Muslim: 1786, Tirmidhi: 3262

99 In brief, Hudaybiya was the site of a treaty between the Muslims and the idolators of Makka For

details see the commentaries on verse 48 l v t d.

although the state of contraction, or *qabd*, seems outwardly to be an indication of decline, it is in reality a praiseworthy state, like expansion, *bast*, and one from which the experienced Sufi may derive great benefit. Indeed, the first step on the way to *bast* is *qabd*.

Mawlana Rumi wrote:

When qabd comes it'll be, O wayfarer

For your benefit, so be not dismayed.

When qabd comes, see in it the best.

Stay diligent, and keep your composure.

HADĪTH 47

عن ابن عباس رضي الله عنهما (4) أن علياً عليه السلام قال: إني ألقب (5) بـ"أبي القلوب" (6) لأن قلوب المؤمنين تلتصق بقلوبه (7) كالتصاق العسل بالزهر (8) .

It is related on the authority of Ibn Abbas that he said, concerning the verse; "Know that Allah ~~saves~~ revives the earth after it was dead,"¹⁰⁰ that: "Allah softens the hearts after they have grown hard, and makes them humble and repentant. He it is Who brings inert hearts to life with knowledge and with wisdom. Nonetheless, that the earth is revived by the rain is a phenomenon easily perceived through observation." This hadith was related by Razin.¹⁰¹

Summary

In the verse preceding the verse mentioned in this ḥadīth, the believers are urged to create within their hearts a sense of submission to the will of the Almighty. This is followed by the verse concerning the revival of the earth. There are two possible explanations for this sequence. The first is that the revival of the earth, as a universally recognised phenomenon, is mentioned here as an example of how the heart may also come back to life. The second is that the heart is represented there figuratively by the earth, as Ibn ‘Abbās opined in the ḥadīth, so that the verse is essentially a metaphor.

•00 Qur'an, 57.17

101 *Ad-Durr al-Manthūr*, 6:254.

Certain Sufi masters have referred to the heart as "Allah's wide
hadith may simply have been the source of this saying.

earth", Qi This

Miscellaneous: Esoteric Commentary on the Our'an

In the works and discourses of the Sufi masters one may find any number of Qurānic verses and ḥadīths interpreted in rather unconventional ways. This has always been a cause of much consternation among rigid formalists. This ḥadīth, however, clearly indicates that there is nothing wrong with this kind of Sufi commentary. In the first volume of my commentary, *The Key to the Mathnawī*, I have discussed this subject at length.^{109, 102}

102 E.g., Qur'an, 29:56 and 39:10. -Trans. "O My servants who believe, surely My earth is vast. So, Me alone you must worship." and "Say (on My behalf) 'O My servants who believe, fear your Lord-Those who do good deeds in this world will have a good return, and the earth of Allah is wide Certainly those who observe patience will be given their reward in full without measure.'"

103 In the story of the Khalifa's Seeing Layla, Mawlāna Rumi wrote the following verses "The Qur'an text: 'Cleanse My House,' you two, is/ the explanation of such purity: it (the purified heart)/ is a treasure of (divine) light, though its form is of this earth." Now, the Qudrānic text quoted in the couplet is from the second chapter of the Qur'an, (2:125), and is in the form of a command directed to the Prophet Ibrahim and his son, Ismā'īl concerning the purification of the Ka'bah. Mawlāna Ṭhānawī, in his Urdu commentary on the Mathnawī wrote that the verse also contains reference to the purification of the heart, but that that reference is indirect, and indicated rather than designated. Mawlāna Ṭhānawī then writes "You should know that this kind of esoteric commentary is something which is found throughout the works of the Sufi masters. Regarding this, however, there are two major misconceptions. The first is the belief that the only true interpretation of the Qur'an is the Sufi interpretation, and that whatever the other scholars have written is wrong. Undoubtedly, this belief is entirely erroneous, and a sure sign of deviation. The second misconception results in people reviling the Sufis and accusing them of having tampered with the Qur'an. It is essential, therefore, to study the matter more closely. To begin with, the proper commentary of the Qur'an is the commentary written for it by conventional, orthodox Qur'anic scholars or *mufasssirin*. However, it sometimes happens that the intended meaning of the Qur'an will bring to mind another, similar meaning. If, for example, Zayd and Amr each bear a likeness to one another, then one might automatically think of Amr when speaking of Zayd. So, as a result of this sort of mental association, the intended meaning of the Qur'an may call to mind a similar meaning, subject in the same way to the same tilings as the intended meaning. Therefore, it is decidedly not the intention of the Sufi masters to 'impose their own interpretations on the texts of the Qur'an or the Hadiths, but rather merely to draw parallels and illustrative instances wherever possible. For example, from the above quoted Qur'anic text, 'cleanse My House,' the mind easily passes on to that part of the human body, the heart, which resembles the Ka'bah through its being the place of descent for spiritual meanings and light. Then, the inference may be drawn that just as the command has been given to cleanse the Ka'bah, so that it becomes a finer receptacle for heavenly manifestations, so also the command is given to cleanse the heart. Now, this sort of lore is known as contemplative knowledge or *ilm-i al-i t̤ibār*; and it is this which is mentioned in the Qur'an itself: 'Therefore, contemplate, O you who are possessed of vision!' (59:2) Indeed, the very same process is used by the formalist scholars of law in their interpretations of the Shari'a. See, Ashraf 'Alī Ṭhānawī, *Fahd-i-Mathnawī* (Aeolwuid, India Matba e-Ashraf, vol.) no.1, pp.90-91

HADIṬH 48

[illegible]

It is related on the authority of Abu Huraira & concerning the verse:
 *...and who prefer others over themselves, even though poverty be their
 lot," that "A man from the Ansar, had a guest for the night but no food
 to offer him, except for a few morsels he had put aside for his children.
 The man said to his wife, 'Put the children to sleep, put out the light, then
 serve our guest whatever we have.' Then the verse was revealed." This
 hadith was related by Tirmidhi.⁰⁵

Practices: *Kcin-disclosure of Good Deeds*

It has always been the practice of Sufi masters to do their utmost to conceal the good that they do. This hadith is clear in its confirmation of such a practice.

Character: *Altruism*

This hadith also substantiates the selflessness, or preference for the welfare of others which is characteristic of the Sufis in general.

HADITH 49

عن ابن عباس رَضِيَ اللهُ عَنْهُ في قوله تعالى: ﴿وَالسَّوَاعِ وَالْيَعُونُ وَيَعُونُ وَتَرَا﴾^(١)
قال: وكلُّها أسماءٌ رجالٍ صالحين من قوم نوح عليه السلام، فلما هلكوا أوحى الشيطان
إلى قَوْمِهِمْ أَن انصبوا إلى بحالهم التي كانوا يجلسون فيها أنصاباً وسَمَوْهَا بِأَسْمَائِهِمْ،
فَفَعَلُوا (Jā il) جَرْتُ حَمَ Jū jū Jā fī dīc līl JJU J ā fī dīc līl - O.L.) (أخرجه البخاري)

It is related on the authority of Ibn 'Abbas concerning the verse:
'; and do not leave Wadd, nor Suwa', Yaghuth, Ya' uq, nor Nasr," that: "All
of these are the names of pious men from the nation of the Prophet Nuh

3. When (hex died, Satan prompted their followers to erect statues of them in the places where they used to rest, and to name them with their names So, the people did as Satan bid them, but they never worshipped the statues. Still, when those people passed away and knowledge of true religion had been forgotten, people began worshipping the statues." This hadith was related by Bukhari.¹⁰⁶

Corrections: The Prohibition Concerning Pictures

It is the practice of some Sufis nowadays to keep pictures of their masters. This hadith shows clearly how this practice can be, and has actually been, corrupted into great evil. According to the Shari'a, pictures are not to be shown respect.¹⁰⁷ However, as those Sufis who keep pictures of their masters also treat those pictures with great respect, they are clearly acting in defiance of the Shari'a.

HADITH 50

أَخْطَأَ حَظِيئَةً نَكَيْتُ جُـ * يَلِي * LiO * (3) (بِرْزِ) (4) صَلَّى (4) عَلَيْهِ وَسَلَّمَ قَالَ: أَجـ * 4 * 1! j p
تَعْلُوهُ * وَهُوَ - A - اَزْجَارِ JST JJLi Uli < Jliu Uli vyC - J - i - A JI (وصحه)

It is related on the authority of Abu Huraira that the Messenger of Allah *4a* said, "Whenever a servant commits an act of wrongdoing, a black spot appears on his/her heart; and when he/she desists, and asks forgiveness, and repents, his/her heart will become clear. But, if instead [of remaining committed to repentance] he/she again commits the same wrongs, more and more black marks will accumulate until they overshadow his/her heart. This is the rust which the Almighty speaks of in the Qur'an."¹⁰⁸ This hadith was related by Tirmidhi.¹⁰⁹

Miscellaneous: The Heart in Light and Darkness

In the writings of many Sufi masters, the heart is spoken of as being either "illu-

106 Bukhari: 4940

107 Mawlāna Thānawī's own *fatwa* or legal verdict on the subject of photographs was that they are allowed only when they are a necessity, as in a passport, or identity card, etc. The traditional fiqh ruling on pictures of living beings in general is that they are permitted, but must not be displayed in places that command respect. Thus, they had no objection to pictures on rugs, for example, since these are used on the floor and under people's feet - *Trans*

108 Qur'an, 83:4

109 Tirmidhi: 3334, Ibn Majah: 4244

minated through worship and devotion, or "darkened" through wrongdoing and neglect. In this hadith, the same things are mentioned. I his light or darknt ss then, does register on the heart—as a result of one's own deeds. But not in any perceptible way.

HADITH 51

جـ * 4 * 1! j p عَنَّا * (4) (بِرْزِ) (4) صَلَّى (4) عَلَيْهِ وَسَلَّمَ قَالَ: أَجـ * 4 * 1! j p
حَالِ 4! 1! هَذَا نَبِيُّكُمْ صَلَّى عَلَيْهِ (4) (بِرْزِ) (4) صَلَّى (4) عَلَيْهِ وَسَلَّمَ قَالَ: أَجـ * 4 * 1! j p

If it is related on the authority of Ibn 'Abbas concerning the verse: "Surely, you shall traverse, stage after stage,"¹¹⁰ that, "This means, state after state. And the person to whom this was addressed was your Prophet. This hadith was related by Bukhari."¹¹¹

Questions; A Sufi Can Always Make More Progress

In the writings and discourses of the Sufi masters it is often noted that there is no end to the progress that might be made by a Sufi. The words of this hadith, when applied generally, are certainly consistent with this observation. The phrase, "stage after stage" refers neither to only two stages, nor to any other definite number of stages, but is rather intended to denote an unending succession of stages. This is what is referred to in the works of the Sufi masters.

HADITH 52

أَبِي ذَرٍّ جـ * 4 * 1! j p عَنَّا * (4) (بِرْزِ) (4) صَلَّى (4) عَلَيْهِ وَسَلَّمَ قَالَ: أَجـ * 4 * 1! j p
كَانَتْ عِبْرًا لَهَا، عَجِبْتُ لِمَنْ أَتَيْتُ بِالْمَوْتِ ثُمَّ يَفْرَحُ، عَجِبْتُ لِمَنْ أَتَيْتُ بِالنَّارِ كَيْفَ يَضْحَكُ؟ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا ثُمَّ يَطْمِئِنُّ إِلَيْهَا، عَجِبْتُ لِمَنْ أَتَيْتُ بِالْقَدْرِ ثُمَّ يَنْصَبُ، عَجِبْتُ لِمَنْ أَتَيْتُ بِالْحِسَابِ

It is related on the authority of Abu Durr that he said to Allah's Prophet, "O Messenger of Allah! What were the scrolls of Ibrahim and Musa?" The Prophet replied, "They were admonition entirely. I am amazed at people who, although certain of death, persist nonetheless

no Qur'an, 84:19

Hi Bukhari: 4940

in making merry And I am amazed at those who, although convinced of the existence of the Fire, persist nonetheless in laughter I am amazed at those who, although acquainted with the way fortunes may change at a moment's notice in this world, persist nonetheless in their complacency I am amazed at those who, although convinced that their daily bread is predestined, persist nonetheless in striving to earn more and more. And I am amazed at those who, although they believe in a final reckoning, persist nonetheless in making no effort to do good deeds." This hadith was related by Razin.*

Teachings: Contemplation

The sort of contemplation known as *muraqabah* that is taught and practised by Sufis is essentially thoughtful consideration. Experience has shown that before one can become adept at *muraqabah* one must practise it diligently for a certain period of time each day. The principles on which this practice is based are to be found in this ḥadīth, for the matter of associating peoples' ways with their beliefs is one that requires a certain amount of reflection which is, in fact, at the heart of the practice of *muraqabah*.

h a dī t h 53

عن ابن عمر رضي الله عنه أَنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَزْوَ
لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّعِ الْأَوَاخِرِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَى رُؤْيَاكُمْ قَدْ
تَوَاطَّتْ» (48) الْأَوَاخِرِ، فَمِنْ سَفَحَرَهَا فَلْيَحَرَّهَا فِي السَّعِ الْأَوَاخِرِ. (أخرجه
الثلاثة 1/ 155)

It is related on the authority of Ibn 'Umar & that a number of the Companions were shown in their dreams that the "Night of Power"¹¹³ was one of the last seven nights in the month of Ramaḍān. When they told the Messenger of Allāh ﷺ what they had dreamt, he replied, "I see that your dreams are in agreement on the last seven nights. Then, whoever seeks it, let them seek it on the last seven nights." This hadith was related by Bukharī, Muslim, Malik, and Tirmidhi.¹⁴

112 *Ail-Durr al-Manthur*, 6:571

113 al-Our an, 97:3

114 Bukhari. 2015, Muslim: 1165, Muwatta': 616. Tirnudhi has not recorded this hadith of [h

but a similar report from A'isha⁴, but has alluded to this report in his comment On tk: is also a hadith by Ibn Umar⁵ i

Questions The Reliability of Concurrent Visions

able as legal evidence, they are agreed on the reliability of concurrent visions in regard to extralegal matters. This *ḥadīth* is clearly indicative of this point of view

HADIṬH 54

٥٠ ابن عباس رضي الله عنه قال: قال لُ
جائهم Jf- jil jil Sa(S)i 411 G Ja n
لبحارى تعليقا)

It is related on the authority of Ibn Abb s that All h's Messenger A said, "Satan will perch himself on a person's heart. Then, if the person mentions the name of All h ﷻ, Satan will slink away. But if the person is negligent [in remembering All h], Satan will begin whispering to that person" [This hadith was related by Bukhari].¹⁷

Teachings: Silencing the *Whisperings of Satan* through Remembrance

It should be abundantly clear from this ḥadīth that *dhikr* is an effective remedy for the whisperings or *waswasa* that often cause concern and worry and that could, therefore, lead to frustration and even to ones abandoning one's spiritual disciplines. Therefore, it is clearly important that one fortify oneself with *dhikr* rather than suffer as a result of *waswasa* regardless of its variety, including evil but resistible whisperings, neutral but resistible whisperings, and irresistible whisperings. Now, while there is no danger of wrongdoing resulting from the "neutral" variety of whisperings, it is still to be feared for its debilitating effect on the heart, which might eventually lead to wrongdoing. While it is true that the irresistible varieties of *waswasa* are not immediately harmful, they are, nonetheless, quite often the cause of much concern and worry and could, therefore, lead to frustration and even to one's abandoning one's spiritual disciplines. Therefore, it is clearly important that one fortify oneself with *dhikr* rather than suffer as a result of *waswasa*.

HADĪTH 55

أَبِي سَعِيدٍ 5¹ 4عَنْهُ Jis: اِعْتَكَفَ 5سُورًا (4صَلَّى 4⁴ 4⁴ وَسَلَّم 3الْمَسْجِدِ،

»5 Bukhari. As a chapter-heading on Sura an-Nas in the Book of Qur'anic Interpretation.

بعضكم بعضكم ¹ Jij-fk < a. .dk > ² الشتر فقال: ³ "كلّكم بناجي ربّ" يؤذون
 بعضكم بعضكم ⁴ (A⁵ 5iJ Ua⁶) بعضكم ⁷ Jij-fk < a. .dk > ⁸ الشتر فقال: ⁹ "كلّكم بناجي ربّ" يؤذون
 بعضكم بعضكم ¹⁰ (A¹¹ 5iJ Ua¹²) بعضكم ¹³ Jij-fk < a. .dk > ¹⁴ الشتر فقال: ¹⁵ "كلّكم بناجي ربّ" يؤذون

(ijb¹)

It is related on the authority of Abu Sa'id that while the Prophet & was sequestered in the mosque, he heard others noisily reciting the Qur'an. Opening the curtain from his makeshift compartment, he said, "Listen! Each one of you is conversing with his Lord. So, do not disturb each other, and do not raise your voices one above the other while reciting the Quran or in prayer." This was related by Abu Dawud.¹⁶

Teachings: Contingencies in Permission for Audible Dhikr

In this hadith, the reason given for the prohibition on reciting aloud was the matter of causing inconvenience to others. From this we may derive the following two conclusions. First, that the Shari¹ permits the practice of making remembrance aloud, *dhikr-e-jati*. Secondly, permission for such *dhikr* may be given only when others will not be disturbed by it. This is the middle way between the two positions on either extreme. One group insists that audible *dhikr* is contrary to the Sunna, and that those who practise it become so enchanted by it that they begin to give it more importance than prayer. The point to remember here is that what is of importance is *dhikr* itself, and not any particular kind of *dhikr*. Audible *dhikr* is not in itself an act of worship, though it does have its advantages. Its effect on the heart, for example, is greater; it is effective in nullifying unwanted thoughts, and so forth. However, should it become a nuisance to other people, then the spiritual drawback of causing discomfort to another will far outweigh the advantages of making *dhikr* aloud. Therefore, at such times, the *dhikr* should be inaudible. Finally, as to the question of whether audible or inaudible *dhikr* is better, the answer that comes to us from other hadiths is that inaudible *dhikr* is superior.

HADITH 56

عن عائشة رضي ¹ Jij-fk < a. .dk > ² الشتر فقال: ³ "كلّكم بناجي ربّ" يؤذون
 بعضكم بعضكم ⁴ (A⁵ 5iJ Ua⁶) بعضكم ⁷ Jij-fk < a. .dk > ⁸ الشتر فقال: ⁹ "كلّكم بناجي ربّ" يؤذون
 بعضكم بعضكم ¹⁰ (A¹¹ 5iJ Ua¹²) بعضكم ¹³ Jij-fk < a. .dk > ¹⁴ الشتر فقال: ¹⁵ "كلّكم بناجي ربّ" يؤذون

C-diZ I Uj وأبو داود و Jij-fk < a. .dk >

It is related on the authority of Aisha >, that a man once woke during the night and began to recite the Qur'an aloud So, in the morning, Allah's Prophet A said, May Allah bless so and so I at night he reminded me of a number of verses that had slipped my mind " This hadith was related by Bukhari, Muslim, and Abu Dawud."

Questions A Novice as the Means for a Master's Development

One may learn from this hadith that a spiritual master will sometimes become the recipient of divine effusion, *fiyd*, through a less developed intermediary. There should be no difficulty in our understanding this matter when it takes place without the intermediary's having intended it, as was the case in the hadith quoted here. Obviously, the source of all *fiyd* is the Almighty Himself, and the novice is only an intermediary. In this case, the one receiving *fiyd* is actually (under normal conditions) the means by which *fiyd* passes on to the novice; and it is clear that whenever a follower is benefited by a guide, the reward for the benefit will go to the guide by means of the follower. Similarly, even when this takes place as a result of the novice's own intentions, there should still be no reason to suspect that the novice is more accomplished than the master. There are many hadiths in which there is record of the Prophet benefiting from the advice of his Companions. In spite of that, the question of who among them was the most excellent, the closest to Allah, etc. has never arisen. Someone's becoming an intermediary in some particular matter is certainly in no way prejudicial to established virtue and excellence. Of course, when we are speaking of other than the Prophet there is nothing to prevent us from allowing that a disciple might, in certain areas, actually be more accomplished than his/her master. Finally, since it is possible to receive *fiyd* through an intermediary, it is clear that even a master may benefit from the company of the righteous. Indeed, it often happens that a master will benefit from a disciple.

HADITH 57

عن عائشة رضي ¹ Jij-fk < a. .dk > ² الشتر فقال: ³ "كلّكم بناجي ربّ" يؤذون
 بعضكم بعضكم ⁴ (A⁵ 5iJ Ua⁶) بعضكم ⁷ Jij-fk < a. .dk > ⁸ الشتر فقال: ⁹ "كلّكم بناجي ربّ" يؤذون
 بعضكم بعضكم ¹⁰ (A¹¹ 5iJ Ua¹²) بعضكم ¹³ Jij-fk < a. .dk > ¹⁴ الشتر فقال: ¹⁵ "كلّكم بناجي ربّ" يؤذون

C-diZ I Uj وأبو داود و Jij-fk < a. .dk >

said to him, "Recite the Qur'an for me." When Abdullah ^{mp1P1} said, "What? You want me to read what was revealed to you?" the Messenger of Allah ^{jk} said, "It's just that I love to hear it from someone else. Further on, in the same narration, Ibn Mas'ud reports that as he was reciting for the Prophet A., his eyes suddenly filled with tears." This hadith was related by Bukhari, Muslim, Abu Dawud, and Tirmidhi."

Questions: The Special Properties of Audition

It is human nature that people often derive more pleasure from listening to something recited to them than from reading or reciting the same thing themselves. For this reason, audition or *sumo* is sometimes prescribed for a disciple who needs to have a particular state intensified, or to have his/her desire or *shruq* renewed, or to attain a certain spiritual composure. The fact that certain types of *sama* are prohibited is another matter.

States: Ardour

One's being overcome by a peculiar but praiseworthy spiritual state is called ardour or *wajd*. The last sentence in this hadith is clearly indicative of *wajd*, and may be cited as a precedent from the Sunna for this state."

HADITH 58

عن أسماء رضي الله تعالى عنها قالت: مَا كَانَ أَحَدٌ مِنَ السَّلَفِ يُغْنِي عَنْهُ، وَلَا يَصْعُقُ عِنْدَ تلاوة القرآن، وَإِنَّمَا كَانُوا يَبْكُونَ وَيَقْسَعُونَ ثُمَّ تَلَيْنَ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ. (أخرجه رزين)

It is related on the authority of Asma [£] that, "Among the first Muslims no one ever fainted or cried out in ecstasy when the Qur'an was being recited. The most that would happen was that people would cry or shiver until their skin and their hearts would soften to the remembrance of Allah." This hadith was related by Razin.¹¹⁰

Questions: The Ardour of the Masters

The meaning of *wajd* was given in the commentary on the previous hadith Here ¹²⁹

118 Bukhari: 4582. Muslim: 800. Abu Dawud 3668. Tirmidhi: 3024. Ibn Majah: 4194

119 See hadith [93]. rm.

120 Ibn Sa'd, *at-Tabaqat al-Kubra* 8:188

in this hadith, the kind of *wajd* being described is the *wajd* of the spiritually adept. It is this kind of *wajd* which is described in the Qur'an the fainting and shouting that most people associate with *wajd* is *wajd* of a middling degree. *Wajd* is known to have occurred very infrequently among the first Muslims. In a hadith related by Imam Tirmidhi, for example, there is mention of an incident in which Abu Huraira [£] fainted as a result of *wajd*.

HADITH 59

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: إِذَا قَامَ أَحَدُكُمْ عِنْدَ تلاوة القرآن على ما يقول فوجد نفسه قد فاقه في تلاوة القرآن فليستعجم القرآن على ما يقول. (أبو داود)

It is related on the authority of Abu Huraira & that Allah's Messenger A. said, "If any one of you rises at night to pray, and then finds himself slurring the words of the Qur'an, and incapable of comprehending what he is reading, then let him lie down and go back to sleep." This hadith was related by Abu Dawud and Muslim.¹¹¹

Teachings: The Prohibition of Excess in Spiritual Disciplines

Some people go to such extremes in their disciplines, like denying themselves food and drink, and sleep, and so on, that they never give a thought to the possibility that what they are doing may be harmful in some way. Surely, there is a lesson for these people in this hadith. Two points should be kept in mind here. The first is that more often than not the result of such excesses will be to impair one's health and no more, so that one becomes incapable of performing even the prescribed acts of worship. The second is that when one is so tired as to be incapable of reciting the words properly, there is no way that the full benefits of recitation will be forthcoming; and when that is the case, one's staying awake will have been in vain.

h a d i t h 60

عن عبد الرحمن بن عبد القاري قال: سمعت عمر بن الخطاب رضي الله عنه يقول:

111 d-Qur'an, 39:23

112 Muslim: 7871. Abu Dawud: 1311. Ibn Majah: 1372

(2747).

"Uthman ibn Ma' 'un >. W hen he became ill. We cared for him a time, he died Then we prepared him for burial." Her naint¹ continues. until she relates. " Then I went to sleep and saw in a dre¹ Uthman was in possession of a gushing fountain, The next day I w¹ to Allah's Messenger 4k and told him what I had dreamed. So he i¹ me that "Those were Uthman's good deeds, gushing for him in Paradise " This hadith was related by Bukhari."*

Questions *Hie World of Manifest Meaning*

In the hadith above, and in the one which preceded it, the truth of the work of manifest meaning, *alam al-mithal*, where spiritual and other meanings ar¹ made manifest in a variety of forms, is further confirmed.

HADITH 64

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ أَرَادَ أَنْ يَمُوتَ مِنْ ضَرِّ أَصَابَةٍ» (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Anas that Allah's Prophet said, "No one should ever wish to die just because hardship has befallen him.

This hadith was related by Muslim, Bukhari, Abu Dawud, Tirmidhi and Nasa'i."

Questions: *Wishing to Die*

In the writings and discourses of many Sufi masters the wish to die is often expressed. This, apparently, is done in contradiction to the explicit directive of the Shari a. The qualifying condition, "... just because hardship has befallen him," in this hadith should suffice to clarify any doubts on the matter. In other words, the prohibition against wishing to die is qualified by the aforementioned condition. Then, whenever the condition is satisfied, the prohibition will be applicable. If the condition is not satisfied, however, the prohibition will be void, unless there is another legitimate reason for it not to be so. The wish expressed by the Sufi masters is nothing more than the result of their true desire to meet Allah jfcv, and is therefore in no w-ay contrary to the Shari a. Rather this (wish of the masters) is more precisely a spiritual state that is itself the result of *bast* or spiritual expansion.

126 Bukhari: 7018

127 Bukhari: 5671, Muslim: 2680, Abu Dawud: 3018, Tirmidhi: 971, Nasa'i: 1821, Ibn Majah: 4265

HADITH 65

عن أبي سعيد رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ أَرَادَ أَنْ يَمُوتَ مِنْ ضَرِّ أَصَابَةٍ» (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Usamah ibn Zayd & that Allah's Messenger A said, "Whoever is done a favour, and then says to the one who did the favour, 'May Allah gift you with a good reward,' will certainly have done his/her utmost to praise that person" This hadith was related by Tirmidhi."*

Teachings and Practices: *Supplications for the Bearer of Gifts*

It is the custom of the Sufi masters to show their appreciation to those who serve them, or present them with gifts, by evincing their pleasure and, at the same time, by making *dud* for the person who favoured them. In this, aside from the obvious blessings, moral virtue, and adherence to the Sunna, there is also the matter of gratitude to the one performing the favour, itself an act of worship. The lack of appreciation and the haughtiness evinced by some so-called masters is therefore most uncharacteristic, unworthy and, in some respects, a sure sign of ingratitude to the Almighty.

HADITH 66

أبي سعيد رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ أَرَادَ أَنْ يَمُوتَ مِنْ ضَرِّ أَصَابَةٍ» (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Abu SaTd & that when Allah's Prophet £ was asked who was the best of people, he replied, "A believer, a doer of jihad with his/her life and wealth in the way of Allah." Abu SaTd & also related that when the Messenger was asked who was the next best, he replied, "A person who dwells in a canyon among canyons, who fears Allah, and who spares other people his/her own evil." This hadith was related by Muslim, Bukhari, Abu Dawud, Tirmidhi and Nasa'i."

118

Tirmidhi: 2035

119

Bukhari: 2786, Muslim: 1888, Abu Dawud: 2485, Tirmidhi: 160, Nasa'i: 3107, Ibn Majah: 3978

HADĪTH 67

[illegible]

> declared, He spoke the truth, and Allah has verified it then he A directed that the man be buried in his own (the Prophet's) cloak This hadith was related by Nasā'i.¹⁰

States: *Miracles*

As the circumstances of this Companion's martyrdom were to a great extent miraculous, the hadith may be cited as a genuine instance of a miracle.

Customs: *Keepsakes*

The burial of the Companion in the Prophet's cfrk cloak may be considered as the precedent for all such customs retained by the Sufis; their possessing keepsakes and mementos of their masters for the sake of blessings, both during his lifetime and after.

h a dīth 68

[illegible]

It is related on the authority of 'Abdullaḥ ibn 'Umar that Allāh's Prophēt 4 stood up on the day of the battle of Badr and said, "Today 'Uthman is away on Allāh's business, and on His Prophet's business. So, I will pledge for him myself!" This hadith was related by Abu Dawūd⁷¹ 72

Customs: Spiritual Pledges for those not Present

The custom of accepting requests for *bay'ah* from those who, for one reason or another, are unable to present themselves before a master is one that is quite widespread among Sufis. Concerning the legality of *bay'ah* *in absentia*, the hadith above is unambiguous for 'Uthmān was clearly not present. Since, however, he wished to be present, the Prophet took his pledge anyway. Obviously, the *bay'ah* described in the hadith was the *bay'ah* of jihad. There is, nonetheless, no reason to suppose that there are any procedural differences between the different kinds of *bay'ah*. Finally, the reason for 'Uthmān's absence was the illness of his wife, the daughter of the Prophet ﷺ.

It is related on the authority of Nah' that he heard Aslam say to Ibn Uma

£ that Umar i once saw Talhah £ wearing a dyed garment as ihrdm
so Umar £ asked him about it. Talhah & replied, "It's brick-dust dye
Umar £ then replied, "You are looked upon as a leader, and people follow
your example. Now, if an ignorant person were to see you in these clothes,
he might go around telling people that Talhah ibn 'Ubaydullah' £ wears a
dyed garment for *ihrām*. Therefore, Talhah, do not wear any sort of dyed
garments las i/rarran].® This hadith was related by Malik. 1'6

Corrections: The Need for Circumspection

From this ḥadīth it is evident that the people who are looked up to as leaders in Islam have more need for prudence and piety than do the majority of Muslims. Since the Sufis are looked up to by most Muslims, it is clear that they need to be extra careful in their practice of Islam. Unfortunately, however, in our own times the reverse has become the norm. Indeed, it is negligence and unconcern which characterise most of our present day Sufis. Some have even gone so far as to deny the necessity of the Shariʿa and its emphasis on externals. May Allāh deliver us from their ignorance!

HADĪTH 73

[illegible]

It is related on the authority of Sa'ib ibn Jafithamah, who gifted a wild ass to Allah's Prophet ﷺ while he was at Abwa' or Waddān, that when the Prophet ﷺ returned the gift, and saw what was on the man's face, he explained, "We return this to you only because we are in *ihram*." This ḥadīth was related by Malik, Muslim, Bukhari, Nasa'i and Tirmidhi.¹³⁸

135 The use of incense during Hajj is prohibited, and in the early days of Islam most dyed garments were dyed with incense of one form or another. Thus, though Talhah wore a garment dyed with brick dust, it was not inconceivable that some people would have supposed it to have been dyed in incense and then deduce for themselves that, if someone of the stature of Talhah could wear it, then there, ^{u/c} anything wrong with their wearing such garments, y t d. ^{u/c} must not be

136 *Muwatta'i* 626



137 Bukhari: 1825, Muslim:² 1193, Tirmidhi: 849, Nasa'i: 2821, Ibn Majah: 3090

Jefldnngs: Returning Gifts

from this *hadith* we learn that the reason for returning a gift, if it is valid, should be made known to the giver, so that he/she does not become insulted or discouraged. The excuse presented by the Messenger & lends itself to two explanations – the first is that if the ass was alive, its acceptance was prohibited and contrary to the conditions of *ihram*. The second is that if the ass was dead when presented, the possibility that it had been hunted down especially for presentation to the Prophet could not have been discounted. Under those conditions, the jurists of the Shafii school have opined that its acceptance is prohibited, while the jurists of the Hanafi school hold that to accept it is permitted, while noting that the more prudent course would be to refuse or return it.

HADĪTH 74

[illegible]

It is related on the authority of ‘Abdullah ibn ‘Umar & that he heard the Messenger of Allah ﷺ make the ritual chant of the Hajj in a certain manner. The hadith continues until Ibn ‘Umar  says, “... and he added nothing to these words.” In another hadith on the subject, Ibn ‘Umar & related that he had it on the authority of his father, ‘Umar that he  added some other words to the ritual chant. Another narration, related by Abu Dāwūd on the authority of Jabir j^a., contains the following statement, “...and the people [all of whom were Companions] added words of their own which the Prophet heard and did not object to.” The hadiths related by Ibn ‘Umar were related by Bukhari and Muslim.¹³⁸

Miscellaneous: *Original Composition*

Certain critics of the Sufis have charged them with *bid'ah* or blameworthy innovation because they compose their own supplications, *dhikr*, and daily recita-

!)» Bukhari: 5915, Muslim: 1184, Ābu Ḍawūd: 1812, Tirmidhi: 826, Nasaʿī: 2751, Ibn Majah: 2918, Jabir' AʿWih is reported by Ābu Ḍawūd: 1813.

tions. From the hadiths quoted here, however, it should be clear that there is no blanket permission for this kind of innovation. The blameworthy sort of *innova'ij*," comes about when people attempt to make innovations in the body of the religion itself. Clearly, even when the innovations are in themselves unobjectionable, this is prohibited; and even more so when the innovations are dubious or clearly objectionable.

HADĪTH 75

جابر رضي⁽⁴⁾ ^(uc-4) ال حديث طويل Jābir jz-i 4) ⁽⁴⁾ عَلَيْهِ وَحَالِهِ ۞ «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَبْرَأْتُ ۞» لَيْلِي ۞. (ع-ج-أ-م-1) لا الترمذي وهذا Jaz! الشيخين

It is related on the authority of Jabr¹³⁸ as a part of a lengthy narration concerning the Farewell Hajj, that Allāh's Prophet said, "If I had known then what I know now, I would not have brought these animals with me for sacrifice."¹³⁹ This ḥadith was related by Muslim, Bukhārī, Abū Dawūd, and Nasā'ī.¹⁴⁰

Corrections: The Impermanence of Spiritual Visions

It is the belief of many over-zealous Sufis that the *kashf* or spiritual visions of the Sufi masters is something which the masters can turn on or off at will. Some even believe that their masters know everything that happens, as it happens. The absurdity of these beliefs should be apparent to anyone who has read the hadith related here by Jabir ra as the Messenger of Allah swt clearly admitted to his not having known what was in store for him. Those who hold to such erroneous beliefs should see to their rectification.

HADITH 76

[illegible]

139 When a Hajj pilgrim takes animals along for sacrifice at the Hajj, he/she may not remove his/her ihram until after the animals have been sacrificed. Evidently, on the Farewell Pilgrimage, this present d problems to the Prophet. v t d .

نَوَاجِيهٓ 3 (cry-'') فَطٌ « فَدَخَلَ الْبَيْتَ فَكَبَّرَ »! 1 « 4) I JI x t l a i 4) M l e * - a * (I ' - M ' I

It is related on the authority of Ibn ‘Abbās ra that when Allah’s Messenger ﷺ entered Makkah (following its liberation) he refused to go inside the Kaḥāb as long as idols remained inside of it. When he gave the order that the idols be removed, he noticed that one of the things his Companions ra took out was a painting that depicted the prophets, Ibrahim and ‘Ismaīl as, divining with arrows. As soon as he saw the picture, Allah’s Prophet exclaimed, “May Allah ﷻ damn them (the idolaters)”. By Allah! They knew that those two never once practised divination by arrows!” Then he entered the Kaḥāb and recited the words “Allah is Great” in every direction.””

Corrections: The Veneration of Images

Nowadays, many ignorant Sufis have taken to keeping pictures of their masters and to accord to those pictures so much respect that it borders on sanctification. The hadith here makes it quite clear that the Messenger of Allah ﷺ would have no part of such veneration. The fact that he refused to enter the Ka'bah as long as that picture was inside is sufficient to indicate his position on the matter.

HADĪTH 77

عَنِ الْأَسْلَمِيَّةِ رَضِيَ عَنْهُمَا C-kS icJIS 4 رَضِيَ عَنْهُمَا C-kS icJIS 4 رَضِيَ عَنْهُمَا C-kS icJIS 4
 رَضِيَ عَنْهُمَا C-kS icJIS 4 رَضِيَ عَنْهُمَا C-kS icJIS 4 رَضِيَ عَنْهُمَا C-kS icJIS 4
 الرِّبِّيْنَ فَإِنَّهُ لَيْسَ يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ مَنٌ يَشْغُلُ الْمُصَلَّيْنِ. (أَخْرَجَهُ ابُو دَاوُدَ)

it is related on the authority of Al-Aslamiyyah that she once asked 'Uthman ibn Talhah jg. what the Prophet had said to him when he called him. 'Uthman & replied, "He told me he had forgotten to ask me to cover over those two horns."⁴² 'For indeed,' he said, 'there should be nothing inside here which might distract people from performing their prayers.'" This hadith was related by Abu Dawūd.⁴³

141

Bukhari: 1601

14) These were two horns found inside the Ka'bah and said to be from the goat sacrificed by the Met Ibrahim \$ instead of his son, Isma'il'ta.

14) Ābu Dāwud: 2030

It is the teaching of the Suh masters that the rooms or cubicles set aside for worship and spiritual disciplines should be bare except for a single mat on which to sit, so that the disciple's mind will be less likely to wander while he/she is engaged with disciplines. The basis for this practice is clearly presented in the hadith

HADĪTH 78

عن رضي Jk*j 4il U-jU
يَقُولُونَ وَيَقُولُونَ: تَحْنُ قَطِينٌ Aa,ISjUL
فَلَا تَحْرَمِي di مِنْ حَرَمِي J3 -yij Aey
وَدِينَهَا وَهَمَّ الْحُمُ (J3 -yij Aey)

It is related on the authority' of A'isha (ؓ that, "The Quraysh and those who followed them, collectively called the *hums*, used to halt at Muzdalifah and say, 'We are the ones who dwell in Allah's sacred precincts, therefore we shall not step outside of them.'¹⁴¹ This hadith was related by Razin.¹⁴⁵

Corrections: Baseless Practices by Those Living Near the Graves of Sufi Masters

The people mentioned in this hadith based their claim that they, unlike the rest of the Hajj pilgrims, need not go to 'Arafah on the fact that they were the servants and inhabitants of the sacred precincts. Their claim, however, was refuted by the Quran.⁹⁴⁴

From all of this we may deduce that the practices, many of which are contrary to the Shari'a, invented and perpetuated by those who live nearby the graves of people revered as saints, *awliya*, are completely unfounded.

HADĪTH 79

عن أنس ^{fʔal}جـ ^{Lp}ايل^{as} * وَسَلَّمَ أَتَى * ^{Af}فَرَمَاهَا قَوْلِهِ قَالَ
لِإِنِّي طَلَعْتُ : «أَفْسِمُهُ بَيْنَ النَّاسِ» ^{J-l}^{-J-l}<u>^y>-l <u>^y>-l fʔal⁻Jl

It is related on the authority of Anas that Allah's Messenger said [after having his hair cut off at the completion of the Hajj] to Abu Talhah ¹⁴⁶ ,

144 The Hajj pilgrims proceed from Muzdalifah to 'Arafah during the Hajj. But Muzdalifah lies within the haram, or the sacred preants, while Arafah does not. In refusing to continue on to 'Arafah during the Hajj, the pagan Quraysh attempted to assert their tribal superiority over the rest of the pilgrims.¹⁴⁴

145 Tirmidhi: 884

146 al-Qur'ān, 2:198



£ 'Distribute the hairs among the people.' This was related by Bukhari, Tushm, Abu Dawud and Tirmidhi.⁴

pnititiff- - *The Presentation of Blessed Gifts*

25 the practice of most Sufi masters to present gifts for the sake of blessings
 26 of their disciples in whom they find sincere desire. This hadith may be
 27 the basis for this practice. This does not necessarily mean that the mas
 28 think of themselves as 'blessed'. Rather, their purpose in presenting such
 29 gifts is to keep their disciples in good spirits. Of course, where the Prophet is
 30 concerned, there is no doubt that he was indeed blessed and a source of true
 31 guidance. This is an article of faith with all Muslims, and it is corroborated by
 32 innumerable textual evidence.

HADIṪH 80

[illegible]

It is related on the authority of Ibn ‘Abbas[ؓ] & that a mad woman who had committed adultery was brought before ‘Umar , and that ‘All & said to him, “You know that Allāh’s Prophet  said that, ‘The pen is lifted¹⁴⁹ for three; for a child until he/she reaches maturity, for a sleeper until he/she wakes, and for an insane person until he/she comes to their senses.’ This woman is known by her tribe as a madwoman. So it is certainly possible that when she committed this act, she was out of her senses.” This hadith was related by Abū Dawūd.¹⁴⁹

1 Questions: *Toleration for the Spiritually Intoxicated*

Just as the mind is subject to becoming clouded by different physical and psy-

147 Bukhari: 171, Muslim: 1305, Abu Dawūd: 1981, Tirmidhi: 912

I 148 the intended meaning is that there are three kinds of people who are not to be held responsible
I 1 their deeds. The lifting of the pen refers to the record of their deeds, and how certain deeds will not
I b trecorded. Y'ro.

49 Abu Dāwūd: 4402

chological stimuli, it can also become clouded at the arrival of *cm*, states. Among these states is the state of spiritual intoxication, *sukr* ^{||Ka||th} the same way that the Shari excuses the insane, it also excuses the rash utterances *shatahdi*, made by those in states of ecstasy, and the errors of omission and commission made by Sufis who have come under the influence of extremely overwhelming states of ecstasy like *sukr*. Furthermore, such a state, like insanity, will oftentimes be impossible to detect. It was for this reason that Umar was in doubt in regard to the state of the woman brought before him, until Ali spoke up and clarified the matter. The teaching of the hadith is simply that if there are indications of the possibility that someone may be excused by the Shari, it is far better to give that person the benefit of the doubt. That was what Ali did in the case of the mad woman, as it was well known that she was often subject to fits of insanity.¹ Therefore, the deeds and sayings of the spiritually intoxicated may be excused or interpreted favourably when there is evidence of true sub (something the person's spiritual master would know immediately), and of the person's virtues, good character and adherence to the Sunna. When, on the other hand, a person is known to be a wrongdoer and is scornful of the Sunna, no excuse or favourable interpretation should be allowed, as there is nothing to indicate the persons deserving it. Were it not this way, the door of legal censure and punishment would be closed; and that is clearly absurd.

HADITH 81

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا كَانَ يُتَمِّمُ بِأَمْرٍ وَلَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: «اذْهَبْ فَأَضْرِبْ عُنُقَهُ» فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ بِرَجُلٍ يَبْرُدُ فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «أَخْرُجْ، فَنَاوِلْهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذِكْرٌ، فَكَفَّتْ عَنْهُ وَأَخْبَرَ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَسَنَ فِعْلَهُ. رَأَى رَوَايَةَ: وَقَالَ: «الشَّاهِدُ يَرَى

T/U يَرَى Jk-1. Kc-1 ax-1 مسلم)

It is related on the authority of Anas that a man was accused of committing adultery with one of the maid servants from the household of the Prophet So the Prophet & said to Ali &., "Go and cut off his head" When 'Ali went after the man, he found him bathing in a well. Offering the man his hand, Ali said, "Come out." Then, while helping the man out of the water, 'Ali noticed that the man's penis had been cut off So he let the man go. Later, when the Prophet was informed of what had

umpired, he congratulated Ali for the job he had done, and then said "An eyewitness will see what others cannot." This was related by Muslim

fomnhons .Attention to the Spirit Rather than the Letter of a Command

In this hadith, the command of the Prophet A was absolute and unqualified by legal conditions or other restraints Ali was to find the man and punish him At lace value, the orders provided for no more and no less than that. In the superficial observer, anything more or less would appear to be disobedience. Thus, many of the Sufis whose greatest concern is with the externals of obedience to their masters will ignore entirely the factors underlying those orders, even to the point of failing to discriminate between what is allowed and what is not allowed by the Shari a Such careless disciples are considered by true Sufi masters to be less than obedient On the other side of the coin, there are some obedient disciples who will be consuled by people to be disobedient because they followed the spirit and not the letter oltheir masters' commands. It is clear, however, from the congratulations received by Ali i that such absolute commands are actually qualified, at least to the extent that they are consistent with the principles and precepts of the Shari a. Then, when the orders of the Prophet & were so qualified, is it conceivable that the orders of an ordinary master would not also be qualified in the same way? Especially when itisthe teaching of all true masters that adherence to the Shari a is essential in all matters. Then, in such matters, though something other than absolute obedience may appear to be disobedience, it is in reality the very essence of obedience.

HADITH 82

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا كَانَ يُتَمِّمُ بِأَمْرٍ وَلَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: «اذْهَبْ فَأَضْرِبْ عُنُقَهُ» فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ بِرَجُلٍ يَبْرُدُ فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «أَخْرُجْ، فَنَاوِلْهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذِكْرٌ، فَكَفَّتْ عَنْهُ وَأَخْبَرَ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَسَنَ فِعْلَهُ. رَأَى رَوَايَةَ: وَقَالَ: «الشَّاهِدُ يَرَى

It is related on the authority of 'Ali that Allah's Prophet said, "For three, the pen is lifted: for a sleeper until he/she wakes, for a child until he/she matures, and for an insane person until he/she returns to their senses. This hadith was related by Abū Dawūd and Tirmidhi, with the difference that in Abū Dawūd's version the words, "and a person who has become senile," are also related.¹⁵¹

>SO Muslim: 2771

151 Abū Dawūd: 4403, Tirmidhi: 1423

Questions: Pardon for the Spiritually Overcome

This question was discussed in detail in the commentary on the eightieth hadith, however, it becomes even more evident that the loss of reason excused by the Shari'a is not limited to insanity only, but to senility as well. Then, when it is clear that there is no such limitation, the spiritual state which overcomes the mind should also be considered as belonging to the same category, and deserving of the same treatment.

HADITH 83

وَالنَّوَّاسُ بْنُ سَمْعَانَ رَضِيَ عَنْهُ (Jl. 4) 1 رَضِيَ اللَّهُ عَنْهُ (4) صَلَّى (4) وَسَلَّمَ عَنِ
وَالْإِنِّمِ، (Jl. 4) 1: «إِنَّ حُسْنَ الْخُلُقِ وَالْإِنِّمَ مَحَاكٌ صَدْرَكَ، وَكَرَّ 3 أَلَّ
عَلَيْهِ & 1 (X) (Jl. 4) 1: «AS-j (X)»

It is related on the authority of Nawwās ibn Samān that he asked Allāh's Messenger about piety and impiety. In reply, the Prophet said, "Piety is good character. Impiety is whatever pricks your conscience, and what you would not like others to know about." This hadith was related by Muslim and Tirmidhi.¹⁵²

Questions: Accrediting the Judgment of the Spiritually Pure

The type of impiety referred to in this hadith has to do with those acts of wrongdoing for which no specific textual prohibition exists but which one suspects to be contrary to the fundamental principles of Islam. The answer given to the question was designed to enable all Muslims to recognise this kind of wrongdoing for themselves. But the key to proper recognition, as alluded to by the fact that it was the Companions for whom the answer was given, is inner purity. From this hadith it should be apparent that the judgment of a spiritually developed Muslim may be accredited and acted upon in those matters for which there are no explicit Shari'a directives. It is on the basis of this principle that most masters, when petitioned for discipleship, look into their own hearts for an answer and, accordingly, either accept or reject petitions for initiation into the Sufi order.

HADITH 84

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا ذَرٍّ! إِنَّي

¹⁵² Muslim: 2553. Tirmidhi: 2389

يَزِي صَعِيفًا وَإِنِّي أَحِبُّ لِنَفْسِي تَأْمُرُنَّ (Jl. 4) 1 رَضِيَ اللَّهُ عَنْهُ (4) صَلَّى (4) وَسَلَّمَ عَنِ
(Jl. 4) 1: «AS-j (X)»

It is related on the authority of Abu Dharr that Allāh's Prophet ﷺ said, "O Abu Dharr! I can see that you are weak." And truly, I want for you only that which I want for myself. So, never judge between two parties, and never become responsible for the welfare of an orphan." This hadith was related by Abū Dawūd.¹⁵⁴

Practices: Abstinance From Worldly Affairs

It is the practice of most Sufis to disassociate themselves from all non-essential affairs of the world. This is something which their formalist critics never fail to mention in their attacks on the Sufi way, charging that as a result of this retirement from worldly affairs the Sufis are of no benefit whatsoever to the Muslim community in general. This hadith, however, clearly shows the approval of the Prophet for the practice of non-involvement. At the heart of the matter lies the fact that while, undoubtedly, it is a good thing to be of benefit to others, it quite often happens that this same 'being of benefit' becomes the cause of evil (love of fame, power, influence, position, etc.). It is also quite obvious that the repulsion of evil must be put before the acquisition of good. This ruling, however, is not binding in the case of persons whose spiritual state is such that they are no longer susceptible to this kind of evil. Indeed, the first Caliphs of Islam were excellent examples of such insusceptibility. In this hadith, the words, "I can see that you are weak," clearly indicate a measure of susceptibility. Finally, as it is a mistake to rely on one's own opinion before one has attained a high degree of spiritual competence, one should leave all important decisions to one's spiritual master.

HADITH 85

أَنْ تَرْجِعَ، قَالَتْ: فَإِنْ لَمْ أَجِدْكَ كَأَنَّهَا تَغْنِي (Jl. 4) 1 رَضِيَ اللَّهُ عَنْهُ (4) صَلَّى (4) وَسَلَّمَ عَنِ
(Jl. 4) 1: «AS-j (X)»

It is related on the authority of Jubayr ibn Mu'fim that a woman went to Allāh's Prophet ﷺ and spoke with him about something. When they

¹⁵⁴ i.e., that you are unable to bear too many worldly relationships.

¹⁵⁵ Muslim: 1826, Abū Dawūd: 2868, Nasā'i: 3697

cessor, Abu Bakr £ also named a successor," Ibis hadith was related Bukhari, Muslim, Abu Dawud and Tirmidhi."

Practices: Not Naming a Successor

It is the practice of many Sufi masters not to name a specific successor, truly that Allah, -sw will put those of their disciples who are worthy of it in position to carry on the work of their orders. This hadith may be cited as the precedent," for this practice. Furthermore, it is the teaching of the Sufis that to become a spiritual successor, *khalifah*, it is not essential to have been appointed by the master himself (though this, of course, is the exception rather than the rule), the condition that one has given the master one's spiritual allegiance, then proved oneself worthy of becoming a *khalifah*.

HADITH 89

عُمَرَ ۖ فَيَمُوتَ الْأَوَدِيُّ ۖ حَدِيثُ طَوْبِلٍ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِعَبْدِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ: انْطَلِقْ ۖ أُمُّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا وَقُلْ: يَسْتَأْذِنُ عُمَرُ
أَنْ جِيءَ بِمَعِ صَاحِبِهِ ۖ قَالَتُ: لَا تُفْجِئْنِي لَيْسَ وَلَاؤُتَرْتَهُ الْيَوْمَ

$$(ijbkJI \text{ } oljj)^{-\wedge JI}$$

It is related on the authority of Umar ibn Maymun that 'Umar (fi said to his son, "Go to the Mother of the Muslims, and say to her that 'Umar ibn al-Khattab [ؓ] Sj. asks permission to be buried at the side of his two companions." In the same narration it is related that 'Aisha replied, "I h^u wanted that place for myself, but today I prefer that he should have it." This was related by Bukhari.¹⁷"

Customs: Burial in a Blessed Place

A great many of the Sufi masters have directed in their wills that arrangements be made for their burial in certain blessed places, or at the side of certain pious predecessors. The hadith above indicates that this custom is not without precedence in the Sunna.

Customs: Self Sacrifice

Another widespread Sufi custom is their courtesy in allowing themselves to be

158 Bukhārī: 7218, Muslim: 1823, Abu Dawūd: 2939, Tirmidhi: 2526

159 Bukhari: 3700

preceded by those who are their betters in the performance of good deeds. For temple, when a master comes and stands in the second row for congregational prayers, quite often a Sufi in the front row will offer his place to the master, and then perform the prayer in the second row. That there is nothing wrong with this should be evident from the hadith above. Some scholars, however, have written that it is better not to practise this kind of self-sacrifice in matters of worship, as it indicates a lack of desire. In matters of blessings, *barakah*, however, there is nothing wrong with it. It is clear, moreover, that what 'A'isha did pertained to a matter of *barakah*. The opinion of our greatest scholars, however, is that respect for a superior is itself an act of worship. Then, if a greater act of worship is preferred to a lesser act of worship, this surely cannot be called a lack of desire. Of course, a lesser act of worship should never be preferred over a greater act.

h a d̄ i t h 90

عَنْ ابْنِ عَبَّاسٍ ضِي
J>X-j.a. ol_jljlj (aj)

It is related on the authority of Ibn ‘Abbas & that, “Allah’s Prophet & said, “Do not cover your walls with cloth.” This ḥadīth was related by Abu Dawūd⁶⁰

Corrections: *Covering Memorials and Tombs*

It is evident from this hadith that the practice of covering tombs and memorials with decorative trappings is not a good one.

HADITH 91

عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: كُنَّا فِي سَفَرٍ فَجَعَلَ النَّاسُ يَهْرُونَ بِالْكَبِيرِ،
يَسْتَرْجِعُونَ إِلَيْهِ عَلَيْهِ وَسَلَّمَ. * أَنْفُسُكُمْ إِنْكُمْ لَتَدْعُونَ أَصَمًّا وَلَا غَابِ إِنْكُمْ
سَمِيعًا بَصِيرًا وَهُوَ مَعَكُمْ وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَخِيذِكُمْ مِنْ عَنُقِ رَاحِلَةٍ.

It is related on the authority of Abū Mūsā رضي الله عنه that while the Companions 4 were on a journey, some people began shouting “Allah is Great” aloud.

Practices: Borrowing Money for Guests anti the Needy

Many Sufi masters borrow freely in order to entertain guests and the needy. This hadith alone should suffice to vouch for this namj¹⁷³ ^{ovide} ^{caice. It is vveh} known that Maymunah i was not given to frivolous spending.¹⁷⁴

HADITH 99

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِ فَضِيلَةِ الذِّكْرِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ مَلَكٌ مِنْهُمْ فَلَانٌ، عَبْدٌ خَطَاءٌ لَيْسَ مِنْهُمْ، إِنَّمَا مَرَلِحَاجَةٍ فَجَلَسَ، إِذَا عَفَرْتُ، *» (أَخْرَجَهُ الشَّيْخَانُ)

It is related on the authority¹⁷⁵ of Ābu Hurairah in a lengthy ḥadīth from the Prophet concerning the virtues of *dhikr* that an angel said, after being told by the Almighty that He had forgiven the sins of all of those present in a certain group of people engaged in His remembrance, *dhikr*, "But there is a certain one among them, a wrongdoer, who is not really one of them, but who was passing by on his own business and simply decided to sit there and rest." The reply of the Almighty to the angel was, "And I forgive him too! Even those who come only to sit with these people will not be deprived." This ḥadīth was related by Bukhārī, Muslim and Tirmidhi.¹⁷⁶

Customs: Initiation into Sufi Orders

It has been the way of the Sufi masters to also initiate into their spiritual orders people from whom little can be expected in the way of spiritual advancement. While this may appear to be little more than an exercise in futility, there is at least the advantage of the blessings which come to them through their association with a Sufi order. This kind of *bay'ah*, then, is given only for the sake of *barakah*. This practice is clearly supported by the ḥadīth quoted here, as even those who sit in the company of Allāh's special servants will not be deprived. Certainly, when a person takes *bay'ah* from a Sufi master it is more than likely that the person will attach themselves to the master at least to the extent of sitting and conversing with the master from time to time.

173 Among the wives of the Messenger Maymunah bint al-Harith & was perhaps best known for kindness and generosity. Of her, 'A'isha i said, "She was the most God-fearing among us, and the most attached to her relatives." y t d.

174 Bukhārī: 6408, Muslim: 2689, Tirmidhi: 3600

HADITH 100

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ مَلَكٌ مِنْهُمْ فَلَانٌ، عَبْدٌ خَطَاءٌ لَيْسَ مِنْهُمْ، إِنَّمَا مَرَلِحَاجَةٍ فَجَلَسَ، إِذَا عَفَرْتُ، *» (أَخْرَجَهُ الشَّيْخَانُ)

It is related on the authority of Shufayy al-Asbūhi that he related a ḥadīth to Mu'awiyah A concerning the first people to be questioned on the Day of Judgment in exactly the way he had heard it from Abu Huraira &, and that Mu'awiyah & had said, "If that is what is going to happen to them, then what about the rest of us?" Then Mu'awiyah & broke down and cried so much that people thought he was going to die. But he eventually regained his composure, wiped his face, and said, "Allāh and His Messenger are right." Then he quoted from the Qurān: "Whoso desires the life of this world and its temptations, We will pay them in full for their works therein, and they shall not be defrauded there: they are those for whom in the world to come there is only the Fire. Their deeds will have failed them, and void will be their works."¹⁷⁵ This ḥadīth was related by Muslim, Nasā' and Tirmidhi.¹⁷⁶

Stoles: Spiritual Ardour

Spiritual ardour, or *wajd* has been defined as one's being overwhelmed by a peculiar but praiseworthy spiritual state. While there are many different forms and degrees of *wajd*, only that which is free of dissemblance may be considered praiseworthy. Mu'awiyah's *state*, as described in this ḥadīth, is an example of true *wajd*.

HADITH 101

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي قِصَّةِ مُنَاطَرَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَعَمَرَ رَضِيَ اللَّهُ عَنْهُ مَا بَيْنَ الرِّكَوَةِ عُمَرُ: «مَا هُوَ؟» (أَخْرَجَهُ الشَّيْخَانُ)

رَضِيَ اللَّهُ عَنْهُ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. (رواه البخاري وغيره)

*75 al-Qur'an, 11:15

W Muslim: 1905, Tirmidhi: 2382, Naṣā'i: 3139

It is related on the authority of Abu Hurairah &, concerning the difference of opinion between Abu Bakr رضي الله عنه and Umar & on the question of whether or not to make war on those who withheld payment of Zakah that Umar & said, "By Allah! When I saw that Allah had opened the heart of Abu Bakr رضي الله عنه to the waging of war, I knew that he was right." This hadith was related in its entirety by Malik, Muslim, Bukhari, Nasa'i, Abu Dawūd and Tirmidhi."

States: Divine Guidance

The biographies of the Sufi masters contain innumerable references to incidents of divine guidance, or *ilham*. What is termed in the ḥadīth above as Allah's opening the heart of Abu Bākr clearly attests to the validity of the *ilham* of the masters. Essentially, *ilham* is divine guidance exerted directly upon the heart. In the argument referred to in the ḥadīth, it would appear that both Abu Bākr & and 'Umar £ were made recipients of divine guidance. First, Abu Bākr & received it and then, through the spiritual effusion of Abu Bākr's & words, the *ilham* was passed to 'Umar. Moreover, since the outcome of their *ilham* was in no way contrary to the Shari'a, they acted upon it.

HADITH 102

[illegible]

It is related on the authority of Abu Dharr that Allah's Messenger said, "Asceticism is not simply a matter of your denying yourself what is lawful, or of spurning wealth. Asceticism is your having more faith in what is in the hand of Allah than in what you hold in your own hand. And asceticism is your desiring more a reward for your enduring affliction than an end to it." This hadith was related by Tirmidhi.¹⁷⁸

Character. Signs of Mastery: Trust in Allah
vitalities of asceticism, zului, and trust in Allah, tmvknkul, two qualities of the
soft roasters which are so inseparable from true mastery as to be unmistakable
^distinguishing traits of the true master, are concisely explained in this hadith.
(o) (art. this hadith should go a long way toward eliminating the misconcep-
tions people have concerning ascetics as people who shun all lawful pleasures as
^pletely as they do unlawful ones, who immediately give away whatever they
rely die, and who never lift a finger to extract themselves from difficulty. From
1 ^ hadith quoted here, it is clear that these matters are in no way essential to true
which is one's having more faith in what is in the hands of Allah than in
utatisin one's own hands, and one's being happier with misfortune than without
1 ^ (t the sake of the reward to be had for being patient under the strain of it.

HADITH 103

لا تَبْلُغْ 'jzciŋ ʤi 4)1'j-i 4)1 ʤi jz ʤli ' ʤli Je- 4)1 ^5 J-pJʤi ʤkp ʤp

لَنْكَا ʤzi ʤaŋkʊ (ل-ʤ*~a> ʤ) لا بَأْسَ U> ^-Sa ^ʤi? -ʤilfʰaa-sʤi-ʤi*ʤi

(الزَمْذِي)

It is related on the authority of 'Atiyyah al-Sa'di that the Messenger of Allah said, "A believer will never truly be heedful unless he/she forsakes what is unobjectionable as a precaution against what is objectionable." This hadith was related by Tirmidhi.⁷⁹

Miscetaeows: *Rebutting the Objection to the Denouncement of Lawful Pleasures*

Most strait-laced formalists take exception to the Sufi practice of renouncing worldly pleasures, saying that this is contrary to the Sunna. However, the truth of the matter as disclosed by the hadith above is that this practice is indeed a part of the Sunna, and the way to true *taqwa*, or heedfulness.

HADITH 104

عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَمَرَ مُعَاوِيَةَ: «لَا تَبْقَيْنِي فِي رَقَبَةٍ يَعْبُرُ فَلَانَةٌ مِنْ زُبُرِ أَوْلَادِنَا»

It is related on the authority of Abbad ibn Tamim that Abu Bashir ^{was} once on a journey with Allah's Prophet when it was announced that there was not to remain on the neck of any camel any kind of collar except that it be cut off. This was related by Malik, Bukhari and Abu Dawud.¹⁸⁰

Reform: Unlawful Charms

Most commentators on this hadith have explained that the announcement was made because the Arabs from before the advent of Islam were accustomed to tying protective charms around the necks of their animals; charms which, for the most part, could not be tolerated by the Shari'a of Islam. This hadith, then proclaims the prohibition of all amulets, charms and talismans that are in any way antithetical to the Shari'a.¹⁸¹ Many of today's so-called Sufis would do well to take note of this.

HADITH 105

كَسَبَتْ رَقِيَّةً مَعْلَقَةً قَائِلًا فَقُمْتُ فَقَالَ لَهَا 14 (4J>dl jzdy) (U—j ylle- ajil ٧٥ دَخَلَ عَلَيَّ النَّبِيُّ

It is related on the authority of Kabashah that Allah's Messenger once entered her house and, while standing, drank from the mouth of a water bag that was hanging from a peg on the wall. Later, she cut the leather away from the mouth of the water bag. This much of the hadith was related by Tirmidhi. In the version of the hadith related by Razin, Kabashah added, "Then I made from the leather a small flask from which I used to drink."¹⁸²

Customs: Blessings from what is Used by a Master

The belief of many disciples that there are blessings to be had from whatever their master touches, or drinks from, or wears, is verified by this hadith.

Reform: Permission to Use What Was Used by a Master

Many of those who use such articles do so only occasionally. There is nothing

180 Bukhari: 3005, Muslim: 2115, Abu Dawud: 2552, Muwatta': 3456

181 The author is speaking here of unlawful charms, i.e. charms in the name or in the shape of humans, etc. Otherwise, in his commentary on hadiths [28] and how, in fact, the practice of making charms is a part of the Sunna. y1 d.

(Honfwl¹⁸³ is if it is done as a measure to conserve the effects of the blessings

JK#ever, it is done out of a belief that frequent use is in some way disrespect

(D¹⁸⁴ then the words, "from which I used to drink" from the hadith should suffice, to disprove that groundless belief.

HADITH 106

رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَائِطَ رَجُلٍ مِنَ الْأَنْصَارِيِّينَ وَبَوَّابُهُ مَسْمُومٌ فَقَالَ: مَنْ هَذَا؟ قَالَ: أَنَا وَأَبُو دَاوُدَ. (Si/ij>kr>na? al>hdi>h. (Sxd/olij>zi>w&od&od)

It is related on the authority of Jabir ^{that} Allah's Messenger ^{sfe} once entered a vegetable garden owned by a man from the Ansar of Madina who was, at that moment, drawing water from his well. The Emissary said, "If you have some water which has stood overnight in a water bag, I'd prefer to drink that. But, if you don't, I'll just ask you for a drink from that well?" This hadith was related by Bukhari and Abu Dawud.¹⁸⁴

Miscellaneous: Latitude in Partaking of Worldly Pleasures

A number of Sufi masters are known to have been quite liberal in matters of food and drink, giving nearly ceremonious attention to the ways in which food was prepared and served. Certain purists have objected that this sort of behaviour has nothing to do with self denial or any of the other concerns of a true master. The Prophet's showing of a preference for one kind of water over another is certainly indicative of a certain degree of latitude in such matters, especially with regard to the spiritually developed. The wisdom behind all of this is that through one's partaking of these delights, one's love for the True Provider is increased, while at the same time one's dependence on Him is demonstrated in a practical manner. Both of these qualities may be numbered among the objectives of the Sufi way. Actually, in the same way that there is a great deal which is beneficial in forsaking worldly pleasures, there is also a great deal which is beneficial in partaking of them. Finally, only a master should decide how much of each will be suitable for him/herself or for his/her disciples.

183 Well water left overnight will be clearer, as the dust particles have a chance to settle to the bottom. Areas freshly drawn water from a desert well will often be murky. YTD.

HADITH 107

عن أبي هريرة ^{١٨٥} قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُنِيتُ لَيْلَةً أُشْرِي بِِي
رَبِّي، ^{١٨٦} لِيَرْجُوَ الْجَنَّةَ. أَلْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا. لَوْلَا هَذَا لَفِطْرٌ لِمُرْ
أَخَذْتُ الْخَمْرَ» (JISI ojkl, (L-JI o-^1)

It is related on the authority of Abū Huraira & that the Messenger of Allah said, "On the night I was taken up into the heavens, I was given two cups; one of wine and one of milk. When I drank the cup of milk, an angel said, 'Praise be to Allāh Who guided you to Islam. Had you taken the wine, the community of your followers would have gone astray.'" This ḥadīth was related by Nasai.¹⁸⁵

Questions: The World of Manifest Meaning

The particular meaning-form of Islam is milk, while the meaning-form of worldly pleasures is wine. Thus, the world of manifest meaning, so often referred to by Sufi masters, finds confirmation in the ḥadīth related here.

HADITH 108

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «بَيْنَ الرَّجُلِ
وَبَيْنَ الشُّرْكِ تَرْكُ الصَّلَاةِ». (أخرجه مسلم)

It is related on the authority of Jabir that Allāh's Messenger said, "Between a person and disbelief there is one's abandonment of regular prayer." This ḥadīth was related by Muslim and Tirmidhi.¹⁸⁶

Sayings: Calling a Misdeed Disbelief

In the works of many⁷ Sufi masters misdeeds are referred to as disbelief. For example,

On the Way, its disbelief to bear enmity,

With us the hearts a mirror, that's our policy.

As the same thing has been done in this ḥadīth (one does not become a disbeliever by missing one's prayers), it may be said to corroborate this figurative usage

¹⁸⁵ Bukhari: 3394, Muslim: 168, Tirmidhi: 3130, Nasai: 5660

¹⁸⁶ Muslim: 82, Abu Dawūd: 4678, Tirmidhi: 2691

of words. In the same way that the ḥadīth can be explained,¹⁸⁷ so also the sayings and writings of the Sufis can be explained or interpreted in one way or another.

HADITH 109

عَنْ أَبِي ذَرٍّ ^{١٨٧} قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَامَ حَتَّى أَصْبَحَ يُلِيَّ
تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ» (أخرجه Nasai)

His related on the authority of Abū Dharr & that Allāh's Prophet A stood all night in prayer, reciting one verse over and over again until morning.

The verse was: "If you punish them, they are your servants; and if you forgive them, you are the Almighty, All Wise." This ḥadīth was related by Nasai.¹⁸⁸

Miscellaneous: Spiritual Disciplines

It is a frequent charge of the formalists that the rigorous variety of spiritual disciplines, or *mujahadah* practised by the Sufis is a blameworthy form of innovation, *Mali*. From the ḥadīth above it should be more than evident that such discipline was practised by the Prophet himself, which makes it a part of the Sunna. The few ḥadīth which mention the prohibition of such practices also clarify that the prohibition is only for those who are physically unable to perform those practices or are otherwise not in a position to perform them regularly.

HADITH 110

عَنْ عَلِيٍّ بْنِ أَبِي رَاحِمَةَ قَالَ قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «بَيْنَ بَيْنِكِ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْإِسْلَامِ رَمْيُ بَصَرِهِ إِلَيْهَا» (U-I-Uj-y-l)

It is related on the authority of 'Alī ibn 'Abd al-Rahmān that 'Abdullah ibn 'Umar & said in his description of how the Prophet used to perform the prayer, *saldh*, that he used to point toward the *qiblah* with the forefinger, and then keep his gaze fixed on that finger. This ḥadīth was related by Nāsai.¹⁸⁹

¹⁸⁷ The explanation given by most commentators is that non-performance of salah may be taken to mean complete abandonment of *saldh* as a practice and a part of faith, in which case, the non-performer becomes a disbeliever, *ytd*.

¹⁸⁸ Nasai: ion

¹⁸⁹ Nasai 1161

It is related on the authority of Abu Hurairah & that the Messenger of Allah & said, "May the curse of Allah be on those Christians and ^{ICW} I who worship the graves of their prophets!" This hadith was related by Bukhari, Muslim, Abu Dawud and Nasd'i."

Reform: Grave Worship

This hadith should suffice as admonishment to the ignorant Sufis of our times who prostrate themselves at the graves of past Sufi masters, regardless of whether they do so with the intention of worship, which is clearly disbelief, or with the intention of greeting, which is a major act of wrongdoing and no more than a step removed from disbelief.

HADITH 115

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ رَفِئَهُ قَالَ: «إِنْ عَدُوَّ اللَّهِ إِبْلِيسُ جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِيَّ وَجْهِي». الْحَدِيثُ (رواه مسلم)

It is related on the authority of Abu Darda that Allah's Messenger once stood and began to perform his prayer. When he had finished, he reported to his Companions, "Ibils, the enemy of Allah, brought a flame from the Fire of hell and tried to put it in my face." This hadith was related by Muslim and Nasa'i."

Miscellaneous: No One is Safe from the Promptings of Satan

From this hadith it should be clear that regardless of how perfectly developed a person may be spiritually, one should never underestimate the disruptive power of Satan, *Iblis*. On the contrary, one should constantly be on guard against Satan's causing one to do wrong. Look at the insolence of the wretch who dared even to come into the presence of Allah's Messenger, threatening him with burning fire while he was at prayer! As the prophets are protected from wrongdoing, Satan had to resort to the threat of physical violence in order to cause distress to the Prophet.

HADITH 116

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَمِعَ

193 Bukhari: 1390, Muslim: 530, Abu Dawud: 3227, Nasa'i: 704, 2049

194 Muslim: 542

جاءه أبو جازع جازعاً قال: «خوفٌ مَرَضٌ». (أبو جازع)

It is related on the authority of Ibn Abbas & that Allah's Messenger Aaid, the prayer performed by someone who hears the call to prayer and, without an excuse, fails to answer that call will not be accepted." One of the Companions asked what a valid excuse was, so the Prophet replied, "Fear, or sickness." This hadith was related by Abu Dawud."

Reform: Performing the Prayer in a Mosque

Many of our modern-day Sufis rarely if ever go to a mosque to perform their prayer. It is quite clear from this hadith that these dervishes need correcting; for when their prayer is imperfect to the point of being unacceptable, of what avail will their *dhikr* and other disciplines be to them?

h a d i t h 117

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَسَيَّلَ رَجُلٌ يَصُومُ وَيَقُومُ اللَّيْلَ قَالَ: «إِنْ عَدُوَّ اللَّهِ إِبْلِيسُ جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِيَّ وَجْهِي». الْحَدِيثُ (رواه مسلم)

It is related on the authority of Ibn 'Abbas & that when he was asked about someone who spent his days fasting and his nights in prayer, but who never went to a mosque for congregational prayers, he answered, "He is one of the people of the Fire." This hadith was related by Tirmidhi."

Reform: Prayer in the Mosque

The same subject that was mentioned in the hadith above is again mentioned here, but with even greater emphasis.

h a d i t h 118

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَمِعَ

195 Abu Dawud: 547

Even though this narration quotes considered, hadith, would never have said he did unless he had heard it, Allah's prophets YTD.

It is related on the authority of **Uṭayn ibn Malik** ḥ that when he told Allah's Messenger aS: that the rains prevented him from making *ḥiswā* to the mosque for prayers, and that he would like the Emissary A to come to his home and perform prayer with him in the place where he usually performed it, Allah's Messenger ḥ replied, "Yes, we will do it." This *ḥadīth* was related by **Malik**, **Muslim**, **Bukhari** and **Nasa'i**.

Practices: Designating a Place Especially for Devotions

In spite of the fact that 'Utban might have chosen to perform prayer with the Prophet in ~~any~~ place in his home, he preferred that it be performed in the place in which he was accustomed to performing it when alone. The reason for this is that a designated place is a sure aid to increased concentration. Thus, when making *dhikr* or performing other spiritual disciplines it is better that one sit in a specially designated place. First, it should never be supposed that this designation is in itself an act of worship. Secondly', such a place should be chosen as will not interfere with the rights or comforts of others.

Customs: Taking a Place of Blessings

Another reason for 'Utbārīs asking the Prophet to perform the prayer with him in that particular place was so that it would become a place of blessings (having once been occupied by the blessed person of Muhammad al-Mustaḥṣin عليه السلام). The reason for this is that it is better that one be in a place of blessings when performing spiritual exercises such as *dhikr* and so on. Here also, however, the condition is that one does not exceed proper bounds in either what one believes about the subject or in one's practices related to it. If this condition is not met, one may very easily fall into the mistake of *bidaḥ*.

HADĪTH 119

عَنْ ^{٤٥}الْبَاقِ ^{٥١}بِهِ ^{٥٢}ج: ^{٥٣}رَسُولُ اللَّهِ ^{٥٤}وَأَمَّا ^{٥٥}فَإِنْ ^{٥٦}لَمْ ^{٥٧}يَكُنْ ^{٥٨}فِي ^{٥٩}الْجَنَّةِ ^{٦٠}فَإِنَّ ^{٦١}الْجَنَّةَ ^{٦٢}أَرْضٌ ^{٦٣}سَاوِيَةٌ ^{٦٤}وَلَا ^{٦٥}عِلَاقَ ^{٦٦}بَيْنِهَا ^{٦٧}وَالْجَنَّةُ ^{٦٨}أَرْضٌ ^{٦٩}سَاوِيَةٌ ^{٧٠}وَلَا ^{٧١}عِلَاقَ ^{٧٢}بَيْنِهَا ^{٧٣}وَالْجَنَّةُ ^{٧٤}أَرْضٌ ^{٧٥}سَاوِيَةٌ ^{٧٦}وَلَا ^{٧٧}عِلَاقَ ^{٧٨}بَيْنِهَا ^{٧٩}وَالْجَنَّةُ ^{٨٠}أَرْضٌ ^{٨١}سَاوِيَةٌ ^{٨٢}وَلَا ^{٨٣}عِلَاقَ ^{٨٤}بَيْنِهَا ^{٨٥}وَالْجَنَّةُ ^{٨٦}أَرْضٌ ^{٨٧}سَاوِيَةٌ ^{٨٨}وَلَا ^{٨٩}عِلَاقَ ^{٩٠}بَيْنِهَا ^{٩١}وَالْجَنَّةُ ^{٩٢}أَرْضٌ ^{٩٣}سَاوِيَةٌ ^{٩٤}وَلَا ^{٩٥}عِلَاقَ ^{٩٦}بَيْنِهَا ^{٩٧}وَالْجَنَّةُ ^{٩٨}أَرْضٌ ^{٩٩}سَاوِيَةٌ ^{١٠٠}وَلَا ^{١٠١}عِلَاقَ ^{١٠٢}بَيْنِهَا ^{١٠٣}وَالْجَنَّةُ ^{١٠٤}أَرْضٌ ^{١٠٥}سَاوِيَةٌ ^{١٠٦}وَلَا ^{١٠٧}عِلَاقَ ^{١٠٨}بَيْنِهَا ^{١٠٩}وَالْجَنَّةُ ^{١١٠}أَرْضٌ ^{١١١}سَاوِيَةٌ ^{١١٢}وَلَا ^{١١٣}عِلَاقَ ^{١١٤}بَيْنِهَا ^{١١٥}وَالْجَنَّةُ ^{١١٦}أَرْضٌ ^{١١٧}سَاوِيَةٌ ^{١١٨}وَلَا ^{١١٩}عِلَاقَ ^{١٢٠}بَيْنِهَا ^{١٢١}وَالْجَنَّةُ ^{١٢٢}أَرْضٌ ^{١٢٣}سَاوِيَةٌ ^{١٢٤}وَلَا ^{١٢٥}عِلَاقَ ^{١٢٦}بَيْنِهَا ^{١٢٧}وَالْجَنَّةُ ^{١٢٨}أَرْضٌ ^{١٢٩}سَاوِيَةٌ ^{١٣٠}وَلَا ^{١٣١}عِلَاقَ ^{١٣٢}بَيْنِهَا ^{١٣٣}وَالْجَنَّةُ ^{١٣٤}أَرْضٌ ^{١٣٥}سَاوِيَةٌ ^{١٣٦}وَلَا ^{١٣٧}عِلَاقَ ^{١٣٨}بَيْنِهَا ^{١٣٩}وَالْجَنَّةُ ^{١٤٠}أَرْضٌ ^{١٤١}سَاوِيَةٌ ^{١٤٢}وَلَا ^{١٤٣}عِلَاقَ ^{١٤٤}بَيْنِهَا ^{١٤٥}وَالْجَنَّةُ ^{١٤٦}أَرْضٌ ^{١٤٧}سَاوِيَةٌ ^{١٤٨}وَلَا ^{١٤٩}عِلَاقَ ^{١٥٠}بَيْنِهَا ^{١٥١}وَالْجَنَّةُ ^{١٥٢}أَرْضٌ ^{١٥٣}سَاوِيَةٌ ^{١٥٤}وَلَا ^{١٥٥}عِلَاقَ ^{١٥٦}بَيْنِهَا ^{١٥٧}وَالْجَنَّةُ ^{١٥٨}أَرْضٌ ^{١٥٩}سَاوِيَةٌ ^{١٦٠}وَلَا ^{١٦١}عِلَاقَ ^{١٦٢}بَيْنِهَا ^{١٦٣}وَالْجَنَّةُ ^{١٦٤}أَرْضٌ ^{١٦٥}سَاوِيَةٌ ^{١٦٦}وَلَا ^{١٦٧}عِلَاقَ ^{١٦٨}بَيْنِهَا ^{١٦٩}وَالْجَنَّةُ ^{١٧٠}أَرْضٌ ^{١٧١}سَاوِيَةٌ ^{١٧٢}وَلَا ^{١٧٣}عِلَاقَ ^{١٧٤}بَيْنِهَا ^{١٧٥}وَالْجَنَّةُ ^{١٧٦}أَرْضٌ ^{١٧٧}سَاوِيَةٌ ^{١٧٨}وَلَا ^{١٧٩}عِلَاقَ ^{١٨٠}بَيْنِهَا ^{١٨١}وَالْجَنَّةُ ^{١٨٢}أَرْضٌ ^{١٨٣}سَاوِيَةٌ ^{١٨٤}وَلَا ^{١٨٥}عِلَاقَ ^{١٨٦}بَيْنِهَا ^{١٨٧}وَالْجَنَّةُ ^{١٨٨}أَرْضٌ ^{١٨٩}سَاوِيَةٌ ^{١٩٠}وَلَا ^{١٩١}عِلَاقَ ^{١٩٢}بَيْنِهَا ^{١٩٣}وَالْجَنَّةُ ^{١٩٤}أَرْضٌ ^{١٩٥}سَاوِيَةٌ ^{١٩٦}وَلَا ^{١٩٧}عِلَاقَ ^{١٩٨}بَيْنِهَا ^{١٩٩}وَالْجَنَّةُ ^{٢٠٠}أَرْضٌ ^{٢٠١}سَاوِيَةٌ ^{٢٠٢}وَلَا ^{٢٠٣}عِلَاقَ ^{٢٠٤}بَيْنِهَا ^{٢٠٥}وَالْجَنَّةُ ^{٢٠٦}أَرْضٌ ^{٢٠٧}سَاوِيَةٌ ^{٢٠٨}وَلَا ^{٢٠٩}عِلَاقَ ^{٢١٠}بَيْنِهَا ^{٢١١}وَالْجَنَّةُ ^{٢١٢}أَرْضٌ ^{٢١٣}سَاوِيَةٌ ^{٢١٤}وَلَا ^{٢١٥}عِلَاقَ ^{٢١٦}بَيْنِهَا ^{٢١٧}وَالْجَنَّةُ ^{٢١٨}أَرْضٌ ^{٢١٩}سَاوِيَةٌ ^{٢٢٠}وَلَا ^{٢٢١}عِلَاقَ ^{٢٢٢}بَيْنِهَا ^{٢٢٣}وَالْجَنَّةُ ^{٢٢٤}أَرْضٌ ^{٢٢٥}سَاوِيَةٌ ^{٢٢٦}وَلَا ^{٢٢٧}عِلَاقَ ^{٢٢٨}بَيْنِهَا ^{٢٢٩}وَالْجَنَّةُ ^{٢٣٠}أَرْضٌ ^{٢٣١}سَاوِيَةٌ ^{٢٣٢}وَلَا ^{٢٣٣}عِلَاقَ ^{٢٣٤}بَيْنِهَا ^{٢٣٥}وَالْجَنَّةُ ^{٢٣٦}أَرْضٌ ^{٢٣٧}سَاوِيَةٌ ^{٢٣٨}وَلَا ^{٢٣٩}عِلَاقَ ^{٢٤٠}بَيْنِهَا ^{٢٤١}وَالْجَنَّةُ ^{٢٤٢}أَرْضٌ ^{٢٤٣}سَاوِيَةٌ ^{٢٤٤}وَلَا ^{٢٤٥}عِلَاقَ ^{٢٤٦}بَيْنِهَا ^{٢٤٧}وَالْجَنَّةُ ^{٢٤٨}أَرْضٌ ^{٢٤٩}سَاوِيَةٌ ^{٢٥٠}وَلَا ^{٢٥١}عِلَاقَ ^{٢٥٢}بَيْنِهَا ^{٢٥٣}وَالْجَنَّةُ ^{٢٥٤}أَرْضٌ ^{٢٥٥}سَاوِيَةٌ ^{٢٥٦}وَلَا ^{٢٥٧}عِلَاقَ ^{٢٥٨}بَيْنِهَا ^{٢٥٩}وَالْجَنَّةُ ^{٢٦٠}أَرْضٌ ^{٢٦١}سَاوِيَةٌ ^{٢٦٢}وَلَا ^{٢٦٣}عِلَاقَ ^{٢٦٤}بَيْنِهَا ^{٢٦٥}وَالْجَنَّةُ ^{٢٦٦}أَرْضٌ ^{٢٦٧}سَاوِيَةٌ ^{٢٦٨}وَلَا ^{٢٦٩}عِلَاقَ ^{٢٧٠}بَيْنِهَا ^{٢٧١}وَالْجَنَّةُ ^{٢٧٢}أَرْضٌ ^{٢٧٣}سَاوِيَةٌ ^{٢٧٤}وَلَا ^{٢٧٥}عِلَاقَ ^{٢٧٦}بَيْنِهَا ^{٢٧٧}وَالْجَنَّةُ ^{٢٧٨}أَرْضٌ ^{٢٧٩}سَاوِيَةٌ ^{٢٨٠}وَلَا ^{٢٨١}عِلَاقَ ^{٢٨٢}بَيْنِهَا ^{٢٨٣}وَالْجَنَّةُ ^{٢٨٤}أَرْضٌ ^{٢٨٥}سَاوِيَةٌ ^{٢٨٦}وَلَا ^{٢٨٧}عِلَاقَ ^{٢٨٨}بَيْنِهَا ^{٢٨٩}وَالْجَنَّةُ ^{٢٩٠}أَرْضٌ ^{٢٩١}سَاوِيَةٌ ^{٢٩٢}وَلَا ^{٢٩٣}عِلَاقَ ^{٢٩٤}بَيْنِهَا ^{٢٩٥}وَالْجَنَّةُ ^{٢٩٦}أَرْضٌ ^{٢٩٧}سَاوِيَةٌ ^{٢٩٨}وَلَا ^{٢٩٩}عِلَاقَ ^{٣٠٠}بَيْنِهَا ^{٣٠١}وَالْجَنَّةُ ^{٣٠٢}أَرْضٌ ^{٣٠٣}سَاوِيَةٌ ^{٣٠٤}

It is related on the authority of Aas that Allāh's Prophets once said, "When I begin performing prayer I feel like prolonging it. But sometimes I hear the crying of a child, and so I shorten the prayer because I

ho«^ul^{se} the child's mother (who may possibly be performing the priyet in the congregation) must be." This hadith was related by Muslim, jokbari, Nasa'i and Tirmidhi.¹⁷

Questions: H¹¹ Prayers of the Masters

Yin T^{ao}P^o oppose complete mental involvement to be the true objective of
 prayer, and thus believe it to be one of the qualities essential to spiritual mastery,
 from this hadith, however, it is plain to see that this is neither an objective nor
 essential quality. Had this sort of absorption been essential for mastery, then
 how was it that the greatest of all, Allāh bless him and give him peace, was not
 completely absorbed in his prayer? Why did he pay attention to the crying of
 jdiidl Why did he imagine in his mind's eye the anxiety of a child's mother?
 Nonetheless, absorption is certainly worthy of praise. But because something is
 praiseworthy does not mean that it is an end in itself.

HADĪTH 120

[illegible]

It is related on the authority of Ibn ʿUmar that the Messenger of Allah ﷺ said, "Straighten the rows, line up the shoulders, fill in the empty spaces, don't push against your neighbour, and don't leave any space in between for Satan." This hadith was related by Abu Dawūd.⁸⁸

Miscellaneous: *Audible Group Dhikr*

It is the teaching of the Sufi masters that when doing audible group *dhikr* the participants should sit as closely together as possible. That teaching is borne out by the words of the Prophet in the ḥadīth quoted here, “Fill in the empty spaces.” Certain masters have taught that empty spaces in the group are invitations to *waswas* or vague misgivings. This is also supported by the ḥadīth: “Don’t leave any space in between for Satan.”

to Allah's Messenger, Allah bless him and give him peace, "Satan comes between me and my prayer, interfering with my recitation of the Qur'an so that I become confused." So Allah's Messenger & replied to him, "That is the satan called Khanzab. When you sense his presence, seek refuge in Allah from him and spit three times to your left." 'Uthman & said, "So, I did that. And when I did, Allah made him (the satan) go away." This hadith was related by Muslim²⁷¹

Miscellaneous: A Cure for Whisperings

There are a number of methods for curing *waswasa*, including the method recommended in the *hadith* here. The basic element in all of these cures, however, is one's directing one's attention to Allah and ignoring the *waswasa*. Whatever specific methods are mentioned in the numerous *hadith* which have come to us on the subject are all essentially related to this one simple principle. In the particular method mentioned in the *hadith* related by 'Uthman the directive to seek refuge in Allah is a way of turning one's attention toward Allah ﷻ, while the directive to spit on the left is a way of ignoring the whisperings. It would also seem apparent that this method is best applied prior to one's beginning the prayer.

HADĪTH 125

عَنْ هِرَّةَ رَضِيَ اللَّهُ عَنْهُ (Jl a ap 4) "رَسُولُ اللَّهِ ﷺ عَنْ
أَبِيهِ قَحْصٌ (L i q r) فَرَّخَصَ (J l y c J l j L o f j j) الْإِذْنِ (U x l j c a j j)
كِبْرًا وَلَدَيْهِ (j b j j i A s - l)

It is related on the authority of Abu Hurairah that a man went to Allah's Prophet and asked if there was permission for one fasting to embrace one's wife. So the Prophet gave the man permission to do so. But when another man came and asked the same thing, the Prophet refused to give him permission. The man he gave permission to was an old man while the man he refused was a young one. This hadith was related b Ah' Dāwūd.¹⁰¹

flirts Fiirli According to His Own

01. It is the practice of the Sufi masters to instruct their disciples each accord
 02. to his own particular spiritual development, state, and abilities the event
 03. which is the basis of this hadith is quite obviously based on the same underlying princi
 04. ple; furthermore, the hadith lends support to the practice of most Sufi masters
 05. giving instruction to their disciples in private. It is not difficult to imagine the
 06. fusion which would result if novices of limited abilities and spiritual stature
 07. were lobeging with practices and disciplines meant for advanced Sufis. Further
 08. (note, private instruction is often more effective for the reason that the rapport
 09. between teacher and student can be more firmly established in private.

HADIṬH 126

عن جابر بن عبد الله (J-abir b. 'Abd Allah) قال (qala) سمعت رسول الله (saw) يقول (yaqulu) "تَجُوزُ الْجُمُعَةُ مِنْ الْجُمُعَةِ" (The Friday fast is completed on Friday).
 الجمعة من الجمعة (The Friday fast is completed on Friday).
 صَوْمُ يَوْمِ الْجُمُعَةِ (The Friday fast is completed on Friday).
 صَوْمُ يَوْمِ الْجُمُعَةِ (The Friday fast is completed on Friday).

It is related on the authority of Abu Hūrairah that the Messenger of Allāh said, "Do not single out the night of Ju mu ah from among all other nights for standing in' prayer. And do not single out the day of Jumu'ah from among all other days for fasting. Fast on Jumu'ah only when a fast that you regularly keep¹⁰⁴ falls on that day." This hadith was related by Muslim.¹⁰⁷

Itform:TurningPractice into Belief

fa, concerning a matter of practice, there is nothing in the Shari'a to limit its performance to a certain time or place, then to make it a belief that the practice should be performed at only a certain time or place, or to intend to perform it only at a certain time or place even if one is not regular in doing so, or to be regular in performing it at a certain time even if one does not intend to be doing w, or to give those who do not know the impression that the practice is in some way limited to a certain time or place, is clearly prohibited by the Shari'a. In our own times not only the Muslims in general, but many Sufis as well have become entangled in this affliction.

104 for example, if one regularly fasts in the middle of the month, or after every three days, as recommended in the Sunna. y t d.

HAD1TH 130

عن أبي رضى (Jū ilp 4p) e-is* J5 الله! الرجل يحب القوم ولا يستطيع
أن يعمل عملهم، G (أحسب) ji أحييت (أخرجه*) << 35 لفظ
الرمضى Jji jc (أحسب) 41 عنه: المرأة مع من..

It is related on the authority of Abū Ḥarrar & that he once said, “O Allah's Prophet! What about someone who really loves a certain group of people, but is unable to do what they do?” The Prophet replied, “You, O Abū Ḥarrar, will always be with those you love.” This was related by Abū Dawūd. The words of Tirmidhi's report from Safwan ibn 'Assal & are: “Man will be with whom he loves.”²¹⁰

Virtues: Those Who Love the Masters

This ḥadīth points clearly to the virtue of those who love and follow the great Sufi masters. We have seen by experience how most disciples begin to love their masters from the time of their initiation into the order, *bay'ah*. Quite often, a master will initiate a person from whom little can be expected in the way of spiritual disciplines and development, solely for the reason that they possess the requisite desire. Finally, our deeds are judged by our intentions.

HADĪTH 131

عن جابر بن عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول: «الزواج جُنودٌ» [Jābir ibn ‘Abdillāh qāla samiat Rasūlallāh salī al-‘alayhi w-salām yaqūlu: «al-zawāj junnūdun»] - منها [minha] u-ljz>D>jr JSU<اختلفَ > * (أ-ل) زوجه وأبو (Jabir

وأخر [آخر] <Jabir> [آخر] <Jabir> (أ-ل) Z>jr JSU<

It is related on the authority of Aḥmad Huraira & that the Messenger of Allāh ﷺ said, "The souls of humankind were [in the spirit world] as an army gathered. Then those who were acquainted with one another [in that world] will harmonise [in this world], and those who were unknown to one another there will fall into discord here." This ḥadīth was related by Muslim and Aḥmad Dawūd. Bukhārī related a similar ḥadīth from 'A'isha S.,²¹¹

210 Abu Dawūd: 5126, Tirmidhi: 2387

211 Bukhari: 3336, Muslim: 2638, Abu Dāwūd: 4834

Atic'is: Spiritual Harmony

¹²⁰Frederick ¹²¹ shows that the success of any master-disciple relationship is based on there being some sort of natural harmony between the two. This harmony will be seen to have been attributed in this hadith to prior acquaintance in the spirit world.¹²² Furthermore, in cases where this natural harmony is lacking, it often happens that a master will decline to grant initiation, preferring instead to recommend that the prospective disciple seek out another master.

HADITH 132

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَمْ يَخْلُقِ اللَّهُ

It is related on the authority of Abu Huraira & that the Messenger of Allah ﷺ said, "When Allah created Adam as a manifestation of His attributes.. (the hadith continues). This hadith was related by Bukhari.²¹"

Savings: Man is *the Manifestation of the Divine*

The meaning most widely agreed upon by the commentators on this ḥadīth is one which clearly lends support to the saying of the Sufis that the reality of humans is that they are manifestations of the Divine. Briefly speaking, the human being is a singular and even astonishing creation of the Almighty. The presence of this creation, in turn, indicates the presence and perfect attributes of a Creator. Then, in view of these facts, the created may be said to be a manifestation of the Creator, i.e., the means of His manifestation. In this same wise, all of creation may be said to be the manifestation of the Almighty. There are a number of other interpretations that may be given to the words of this ḥadīth, according to one of which only the most accomplished of Sufi masters may be said to be a manifestation of the Divine. I have discussed this subject at length in my Urdu commentary on Mawlāna Rumi's, *Mathnawī*, entitled *Kalid-i-Mathnawī*, or *The Key to the Mathnawī*. In any case, the ḥadīth should be viewed as the basis for all commentary on this saying, as the word *ṣurāḥ* (often mistakenly interpreted to mean "image") actually means manifestation.

in al-Our'an, 7:172

113 Bukhari: 6227

HADITH 133

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ تَنَزَّلَ يَوْمَ مَا إِلَى الْكَعْبَةِ فَقَالَ: مَا أَعْظَمَكُمْ وَمَا أَعْظَمَ حُرْمَتَكُمْ
إِيَّاهُ. أَعْظَمُ حُرْمَةً عِنْدَ (J U J) مِنْكُمْ. (أَخْرَجَهُ التِّرْمِذِيُّ)

It is related on the authority of Ibn 'Umar & that Allah's Messenger ﷺ once remarked, while gazing at the Kabah in the Sacred Mosque, "How magnificent you are! And, to think that the sanctity of a believer is even more sublime!" This hadith was related by Tirmidhi.²⁴

Sayings: One Heart is Better than a Thousand Ka'bahs

This well-known Sufi saying is clearly exonerated by the ḥadīth quoted here, as the reason for the believers' being more sacred than the Ka'bah is the believer's faith. Then, as the heart is said to be the place where faith resides, there should be no difficult]- in understanding why the believers' heart is more sacred than the Ka'bah. Furthermore, since the ḥadīth said that the believer's heart is more sublime, without specifying exactly how much more, then it is certainly within the realm of possibility that it be a thousand times more sacred. It should, however, be understood that this is a partial excellence only, and not one which necessarily implies that humans may also be prostrated to, in the same way that humans bow down before the Ka'bah.

HADĪTH 134

*جَزَّ رَضِيَ 4) عَنْهُ ج15: نَوُزَ 4) صَلَّى 4) عَلَيْهِ وَسَلَّمَ: *جَلَّى 4) أَدْحَكَهُ: بِحَالٍ. (أَخْرَجَهُ دَاوُدُ - مَذْي)

It is related on the authority of Abu Hurairah that Allah's Prophet said, "A person will adopt the ways of his friend. Be, therefore, wary of those you choose to befriend." This hadith was related by Abu Dawud and Tirmidhi.²¹⁸

Reform: Caution in the Choice of a Master

Obviously, when mere friendship can be such a powerful influence on ones 'lifestyle, then the infinitely closer relationship of the disciple and master will surely be a very influential one. Experience has shown that the beliefs, deeds, and char-

of a master all have a certain effect on the disciple which, if nothing else, at least amount to the disciple's viewing those beliefs, deeds and character!¹⁸ In a favourable light. Obviously, then, if the beliefs, for example, of a master (tonwus, the beliefs of his disciples are certainly not likely to be entirely fit¹⁹ with his, wh²⁰ one must be very careful in choosing a master.

h a d I t h 135

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا لَا يَخْلُقُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ»⁰⁵. (أخرجه الشيخان وأبو داود)

It is related on the authority of Ibn ‘ Umar & that ‘ Umar & once addressed the Muslims at a place called Jābiyah and said, “Listen, O believers! As I am standing here among you now, Allah’s Messenger once stood among us and said, ‘Beware! Whenever a man contrives to be alone with a woman, they will inevitably be joined by a third; Satan.’”²¹⁶

Morin.' *Female Disciples to Veil Themselves Before Male Masters*

Under certain circumstances it is not entirely unlikely that a master could be left alone with a female disciple, or at least be figuratively left alone if the only others present are also women. For this reason it is essential that women disciples always wear veils before their masters. Obviously, very little in the way of spiritual progress can be expected in the presence of Satan! The lax attitudes of many of our present day Sufis are certainly in need of correction.

HADĪTH 136

﴿١٠٤﴾ مُوسَى رَضِيَ ٱللَّهُ عَنْهُ ۚ ۝١٠٥ صَلَّى ۙ ۝١٠٦ وَسَلَّم بَيْنَ
كَلِمَاتٍ لِّفَهَا: «حِجَابُهُ النُّورُ لَوْ كَشَفْتَهُ لَأَخْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا
مِنْ خَلْقِهِ». (آخره مسلم)

It is related on the authority of Abu Musa that "Allah's Prophet stood among the Companions and spoke of five things, [the last of which was that] Allah's veil is of light. If ever He lifted it, the splendour of His

countenance would incinerate whatever of His creation He gazed upon! This hadith was related by Muslim.”

Questions: Visions of the Almighty

A great many ignorant Sufis hold to the belief that a Sufi traveller is capable of seeing Allāh in this world in the same way that all believers will see Him in the next. This hadith clearly disproves their claim.

HADĪTH 137

[illegible]

It is related on the authority of 'Umar ibn Thabīt & that he was told by one of the Companions that Allāh's Messenger ﷺ, while warning the Muslims of the Dajjāl, "Written between his two eyes is the word Disbeliever" readable to anyone who dislikes his [Dajjāl's] works, or to anyone who believes. Know, then, that none of you will be able to see your Lord until you die, whereas anyone will be able to see the Dajjāl. Therefore, do not be tricked into believing that the Dajjāl is your Lord." This ḥadīth was related by Muslim."⁸

Questions: Visions of the Almighty

The impossibility of ones seeing the Almighty in this world is further substantiated in this hadith.

HADITH 138

عن أبي هريرة رضي الله عنه ^{J=Es frf.<5f} المسجِدَ، وَرَسُولُ صَلَّاهُ عَلَيْهِ
فَصَلَّى رَكَعَتَيْنِ ثُمَّ لَزِيْزَةً^{LZ*} اَوْحَنِي وَمُحَمَّدًا وَلَا تَرْحَمَ^{dAl Li5}
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَقَدْ حَجَّرْتَ وَإِسْعَى» ثُمَّ لَمْ يَلِكْ^{a1} الْمَسْجِدَ إِلَّا زِلْزَالٌ

217 Muslim: 179, Ibn Majāh: 196

218 Muslim; 7365 ¹¹⁹

فَأَسْرِعْ. $\langle \text{J-th} \rangle < \text{1}^{\text{A3}} < \text{JZ}^{\text{J}} \text{ a 4ii}$: Jis^{J} : إِنَّمَا يَعْشَمُ مَيْسِرٌ. > وَلَمْ تَبْعُوا لِعَفْرِيرٍ.
صُبُّوا عَلَيْهِ سَجَلًا. 'y: ماء'. Jtsi^{J} : «ذُنُوبًا مِنْ» 'ai', yci جه الخمسة إلا سَلَامًا وها
أب Sji^{J} $\text{C\$A}^{\text{J}}$.)

It is related on the authority of Abu Huraira that a bedouin entered the mosque while Allah's Prophet ﷺ was sitting there. The bedouin performed two cycles of prayer, and then prayed aloud, "O Allah! Have mercy on me and Muhammad! And show mercy to no one else!" Afterwards, the Prophet ﷺ remarked to the bedouin, "Do you think you can confine what is boundless?" Just then, the bedouin urinated on the floor of the mosque, and all those present hastened toward him. But the Prophet ﷺ stopped them from doing harm to the man, saying, "Remember! You are charged with being facilitators, not with being aggravators! just pour a bucket of water over it." This hadith was related by Malik, Bukhari, Abu Dawud, Nasai and Tirmidhi."

Character: Tolerance *for the Deeds and Words of the Ignorant*

It is not the way of the Sufi masters to be harsh with the ignorant people with whom they occasionally come into contact. On the contrary, their reactions to such people are always tempered with forbearance. Indeed, certain critics have even accused some masters of indulging the ignorant. The hadith quoted here should dispel all such misgivings.

HADĪTH 139

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْدَ دُخْرِ نَفْطٍ
بَعْضِ الْأَعْيَالِ: «فَدَلِكُمْ» الدَّلِيلُ عَلَى قَوْلِهِمْ «فَدَلِكُمْ» فَدَلِكُمْ جَاءَ فِي الْكِلَابِ (q-y) [sl]
ومالك jdlj هذا والنسائي

It is related on the authority of Abu Huraira that the Messenger of Allah ﷺ said [after mentioning the virtues of certain practices], "This is your post! This is your post! This is your post!" This hadith was related by Malik, Muslim, Tirmidhi and Nasai. ¹⁷⁰

119 Bukhari: 220, Muslim: 285, Abu Dawud: 380, Tirmidhi: 147, Nasai: 56, Ibn Majah: 529

»O Muslim: 251, Tirmidhi: 51, Nasa'i: 14, Muwafta': 557

Sayings: Jihād Against Satan

My own master, Hajjī ‘Imdād Allāh, wrote a treatise on *Th_{cr}*
n-hich he established that thej/Add of the Sufi traveller is with _{ih} w *jhhād*.
The ḥadith quoted here, since it speaks of a post, indicates clea?ʔʔʂʂʂʂ
is always at war with Satan.
^{*E} 'I hat a Mu'j

HADITH 140

[illegible]

It is related on the authority of ʿJabir²²⁰ who said, in his narration of the Dhāt al-Ruqāʾ campaign, “When the two men reached the mouth of the canyon, the Muḥajir lay down while the Anṣār²²¹ stood up to pray. Just then, one of the enemy approached and, seeing that the man standing was a sentinel, fired an arrow at him which lodged itself in his side. When the sentinel pulled it out, the archer fired three more arrows into him. Then the sentinel moved into the bowing (*rukʿ*) and then the prostration (*soj-dah*) position until finally, after completing the prayer, the sentinel woke his sleeping partner. By this time, the enemy had gone away, knowing that the alarm would be given. When the Muḥajir saw the blood on his partner, he said, “Alī²²² be praised! Why did you not tell me the first time you were shot?” The Anṣārī replied, “I was reciting a chapter from the Qurʾān that I especially like, and *did not* want to interrupt the recitation.” This ḥadīth was related by Abu Dawūd.²²³

States: Savouring Recitation

To take pleasure in reciting the Quran in prayer, or in any other act of worship is often *indicative of* a very advanced spiritual state, as should be obvious from the *hadith* quoted here.

HAD1TH 141

عن رضي Q^a و الله b' سُؤْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ JI^a ١٣
مِنْ جَنَابِهِ لَمْ يَكُنْ إِذَا سَمِعَهُمْ إِيْدَسُ ar كَذَا مِنْ dli KJUl فَوْنِ ثَمَّ SIF^a, I j^a*A, I
يَجْرُ شَعْرُهُ (أَيْدِهوهه) أُوْدَاوُد)

His related on the authority of Ali that Allah's Prophet rA said, "Whoever fails to wash even an area the size of a hair when performing the ritual bath will suffer such and such a penalty in the Fire." Ali commented, "After hearing that, I became my hair's worst enemy." Another narrator in the chain said, "It became the practice of Ali after that, to keep his head shaved." This hadith was related by Abu Dawūd²¹

pmdices: Shaving flie *Head*

It is the practice of most Sufi masters to keep their heads shaved. The precedent (or this practice comes from the example of 'Ali & who, as is evident from the hadith, did so with the tacit approval of the Prophet Muhammad. Furthermore, aside from the benefit mentioned in the hadith (of facilitating the perfect performance of the ritual bath), the other benefits of shaving the head are freedom from having to care for it, from becoming attached to it, and not having to worry about its causing perspiration during the performance of certain rigorous disciplines.

h a d̄it h 142

عَنْ عَثِيمِ بْنِ كَثِيرٍ بْنِ كَلْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: قَدْ أَسْلَمْتُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَلَيْ عَنكَ شِعْرَانِكُمَا» يَقُولُ: احْلِقِي. الحديث. (أخرجه أبو داود)

It is related on the authority of ‘Uthaym ibn Kathlir ibn Kulayb, on the authority of his father, Kathlir, that his [‘Uthaym’s] grandfather, Kulayb | went to Allāh’s Messenger ﷺ and said, “I commit myself to the way of Islam.” At that, Allāh’s Messenger ﷺ said, “Then get rid of that disbelieving hair,” by which he meant to say, “Shave it off.” This hadith was related by Abu Dawūd.²²³

¹²² *Abū Dawūd*: 249, *Ibn Majah*: 599

²²J. Abū Daʿwūd: 356.

Customs: Shaving for Initiation

Certain masters require that their disciples shave their heads as a part of the initiation and pledging b-r-v-i formalities, that this is not without a sound hit, in the Sunna is attested to by this hadith. It may be that the logic behind this custom is that it emphasises the individual's desire to rid himself of all traces of what went before, be it disbelief, or wrongdoing, or imperfect devotion.

HADITH 143

أَسْلَمَ رَسُولُ اللَّهِ ﷺ طَوِيلًا، عَنْكَاهُ عَنِّي (4) صَحَافٌ مِثْلُ فَلَا تَكُونُ
لَا طَرِيفَةً وَلَا طَرِيفَةً، كَتَبْتُهَا بِهَا أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (C-zz-l) (أخرجه مالك)

It is related on the authority of Aslam, as part of a lengthy narration, that 'Umar had nine large trays which he used to fill with fruit and other delicacies and then send to the wives of Allah's Prophet. This hadith was related by Malik.²²⁴

Practices: Serving the Family of One's Deceased Master

It has always been the practice of the Sufis to offer their services to the family of their deceased or absent masters. The hadith quoted here clearly indicates the praiseworthiness of this practice.

HADITH 144

يُفْضِلُ أَهْلُ الْبَيْتِ أَنْ يَأْكُلُوا مِنْ لَحْمِهِ، إِيَّاكُمْ
يُفْضِلُ أَهْلُ الْبَيْتِ أَنْ يَأْكُلُوا مِنْ لَحْمِهِ، إِيَّاكُمْ
(أخرجه مالك)

It is related on the authority of 'Umar that he said, "Be wary of eating meat! For the habit of eating meat is as hard to break as the habit of drinking wine. Allah likes not those who are in the habit of eating meat." This hadith was related by Malik.²²⁵

Practices: Avoiding Meat

There are many Sufis who do not eat meat. Concerning this matter it will be nec

224 Malik: 970

225 Malik: 3450

to understand the following points. If the reason for a Sufi's abstention is fl* same as given in the hadith, i.e., to avoid falling into a base habit which might ^ (become a factor in leading to other base habits, then the Sufi's abstention is pifedly all right. Nonetheless, such a Sufi should partake of meat from time to time so as not to seem as if he/she were prohibiting that which Allah has per fitted. If, however, the Sufi should abstain out of a belief that abstinence from gratis in itself an act of devotion, then this is blameworthy innovation, bid <ih ^ dif the Sufi does so as a part of the working of a spell or charm, then that is me nonsense added to nonsense. And if the Sufi does so out of a belief that the daughter of animals is cruel and unnatural, then that is clearly heresy.

HADITH 145

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَذْرَكَنِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ وَفِيهِ قَالَ: أَوْ كُلْنَا انْتَهَبْنَا
شَيْئًا أَشْرَبْتَهُ؟ حَسَبَ أَحَدِكُمْ مِنَ السَّرِفِ أَنْ يَأْكُلَ كُلَّمَا اشْتَهَى. (أخرجه مالك)

It is related on the authority of Jabir that one day, as he was returning from the marketplace with a package of meat, 'Umar met him and asked what he was carrying. Jabir replied, "We had a craving for meat, so, for a dirham, I bought some." Then 'Umar & replied, "And is it that whenever you have a craving for something, you go out and buy it? For the likes of us, it is extravagance enough that we eat everything we desire!" This hadith was related by Malik.²²⁶

Practices: Foregoing Pleasures

It is the practice of nearly all Sufis to devote a good deal of time and energy to the matter of combatting their desires. This is what this particular hadith is all about

HADITH 146

عَنْ أَبِي سَعِيدٍ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا كَانَ الرَّجُلُ يَأْكُلُ مِنْ لَحْمِهِ
مَارَقِيَتْهُ إِلَّا بِأَمْرِ الْكِتَابِ، فَلَمَّا لَا تُحَدِّثُوا جِي نَأْيَ رَسُولِ اللَّهِ ﷺ
فَتَسَالَهُ، (أخرجه الخمسة الا النسائي)






It is related on the authority of Abu Saïd who, in his narration of the events of a journey he had taken, told the story of a man who was bitten by a poisonous snake and then cured by a member of Abu Saïd's party. Abu Saïd relates that when the man was asked what charm he had used to cure the victim, he replied, "The only charm I used was the Opening Chapter of the Qur'ân." Later, when the victim had recovered, he gifted the Muslim party a hundred goats. 'Abti Saïd said, "So we said to one another, 'Let us not do anything about these goats until we have asked Allâh's Messenger ﷺ about the matter.'" When we returned from our mission, and told Allâh's Messenger what happened with the snakebite victim, he said to us, "How did you know it was a charm? Distribute the goats among your party, and give me a share too!" This hadîth was related by Bukhârî, Muslim, Tirmidhî and Abu Dawûd.⁷⁷

Customs: Taking Money for Charms

Some Sufis take money from people who come to them asking for charms. That this is permitted, and in no way degrading, is obvious from the ḥadīth quoted here. There are, however, two conditions that must be met: 1) that the charm and what it is employed to help bring about are in no way contrary to the Shari'a and; 2) that there be no deception involved. It should be remembered here that for anyone but an accomplished master, the business of making charms and attending to the problems of the public are quite often very distressing at a spiritual level.

HADĪTH 147

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا عدو لي ولا بدعي

It is related on the authority of Anas  that Allah's Prophet said,  "There is nothing to [the spread of disease by] contagion, and nothing to omens. Signs, however, are of interest to me." The Companion  asked, "What do you mean by signs'?" The Prophet  replied, "Any sort of encouraging word."*** This *hadith* was related by Bukhari, Muslim, Abu Dawud and  *Tirmidhi*."

227 Bukhari:5736, Muslim: 2201, Abu Dawud: 3418, Tirmidhi: 2063, Ibn Majah: 2156

228 For example, if someone looking for something they had lost, hears someone cry out "finders keep
ers," that would be an "encouraging word"; and it may be taken as a good sign and nothing more v t d

229 Bukhari: 5756, Muslim: 2224, Abu Dawud: 2915, Tirmidhi: 2615, Ibn Majah: 3537

futons *Seeking Signs in (lie Our'an or fbe Works ofthe Sufi Masters*

Slim Sufis have been known to seek signs about their worldly or spiritual needs
 dthe pages of the Quran, the *Divan* of Hafiz, or the *Mathnawi* of Mawlana

Rumi The validity of this practice should be evident from the hadith If there is nothing more to one's seeking than that, there is nothing wrong with the custom The important thing is never to lose sight of the fact that only Allah can bring these things to pass, both the sign and what it portends. However, if one should overstep this point and suppose that, for example, Mawlana Rumi is ever-present in all-seeing, or that the signs one receives from a book are really omens of something sure to take place, then this is the worst sort of *bid'ah*, and very near to disbelief.

HADĪTH 148

عليّ QF-^a ap j t-slj J قال ج7— اhi صلي Af- ail J-pd-^a p-^a jil J>jl jcuill
الدين . dl-^a p-^a sJ aj j استغنى kf-l k f-Aj اسه (أخرجه (iiii)

It is related on the authority of 'Ali that "Allah's Messenger said, "What an excellent person is one learned in the ways of Islam! When needed, they are useful; and when others have no need of them, they can be of use to themselves." This hadith was related by Razin.²³⁰

Practices: *Correcting Without Rancour*

In the matter of giving advice or friendly admonition, it has never been the way of the Sufis to harass or antagonise anyone. For the Sufis, it is enough to say what they feel they must, once or twice, and to leave the matter at that. If their advice is heeded, fine; and if it is not, then they have better things to do. The words in the hadith, "...when others have no need of them, they can be of use to themselves," clearly indicate the correctness of this practice. The following Quranic verse may also be cited in this connection: "As for he who thinks himself to be self-sufficient, you give your attention to him, even though you are not accountable for his failure to attain purity."²³¹

230 *Musnad (il-Firdaws: 6742)*

2)1 al-O'ur an. 80:4

HADITH 149

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ
الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ». (أَخْرَجَهُ أَبُو دَاوُدَ)

It is related on the authority of Abu Dardā that he heard the Messenger of Allah say, "Verily, the learned are the heirs of the prophets." This was related by Abu Dawūd and Tirmidhi.¹²¹

Questions: Transmission of Affinity

It is an accepted truth among the Sufis that the spiritual affinity which is passed on from master to master began as the legacy of the Messenger of Allah. In this ḥadith, the word "learned" refers particularly to those who have attained spiritual knowledge. When they are termed the "heirs" to the prophets, it is quite obvious that it is the transmission of spiritual knowledge which is alluded to. In this way, the Sufi maxim concerning the transmission of spiritual affinity from breast to breast is confirmed by the Sunna of the Prophet Muhammad, Allah bless him and give him peace and blessings everlasting.

HADITH 150

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا النَّاسُ بِمَا يَعْرِفُونَ أَحَبُّونَ أَنْ يَكْذَبَ اللَّهُ وَرَسُولُهُ.
(أَخْرَجَهُ الْبُخَارِيُّ)

It is related on the authority of 'Ali that he said, "Speak to people of things they can understand. Would you like it if people started doubting Allah and His Prophet?"¹²² This ḥadith was related by Bukhari.¹²⁴

Corrections: Avoiding Mention of the Obscure

Certain indiscreet Sufis have been known to sit in public and speak about recondite problems of *tasawwuf* before people who either, thinking what they hear to be contrary to the SharTah, become hostile to *tasawwuf* or, in spite of their inability to comprehend what is being said, become antagonistic toward the SharTah. In either case, and the latter of the two is surely the worse, these peo-

122 Abu Dawūd: 3641, Ibn Majah: 223

123 In other words, do not speak to them about abstruse theological issues, for example, which are more likely to create, rather than put to rest, doubts in the minds of any but the most accomplished scholars

124 Bukhari: 127

ple are actually showing antagonism to Allah and His Prophet A- therefore, as is evident from the ḥadith above, abstruse points of *tasawwuf* should never be mentioned in front of those who are incapable of comprehending them.

HADITH 151

إِلَّا لَا يَنْفَعُهُمْ (f-1-»جـ) مَا دَعَا بِمَحْدَثٍ رَوَى عَنْهُ

On the authority of Ibn Mas'ūd & who said, "When you speak to people about things they do not understand, you may be certain that some of them will be led astray." Imam Muslim related it.¹²⁵

Commentary

This and the preceding ḥadith (150) point to what has already been mentioned in the commentary on ḥadith [150].

HADITH 152

عَنْ ابْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَهَنَيْتُ فُرَيْشَ وَقَالُوا: أَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُ يَكْتُبُكَ فِي الرِّضَا وَالْغَضَبِ، فَأَمْسَكْتُ عَنِ الْكِتَابَةِ حَتَّى دَكَّرْتُ لِرَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ بِأَصْبَعِي (Jsi Jia) فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ. (أَخْرَجَهُ أَبُو دَاوُدَ)

On the authority of Amr ibn al-'As & who said, "I used to write everything I heard from the Prophet &. But the Quraysh stopped me, saying, 'You write everything, even though the Prophet is only human and may sometimes say things in anger?' So I stopped writing until I had a chance to ask the Prophet \$ about it myself. Then he pointed his finger to his mouth and said, 'Go ahead and write! By the One who holds my life in His hands, nothing comes out of here but the truth'" Abu Dawūd related it.¹²⁶

OS Muslim: 14 [Muqaddimah]

OS Abu Dawūd: 3646

Customs: Neconing Discourses

Many disciples are in the habit of recording (on paper or otherwise) ¹⁰¹ the courses of their masters. It should be clear from this hadith that while this ¹⁰² admitted, there is even- need for caution as masters, like other humans, are ¹⁰³ to mistakes and are certainly not *m.Tstīm* (protected from wrongdoing), ¹⁰⁴

HADfTH 153

عن أبي هريرة رضي الله عنه * J سؤل Alli s فذكر قصة حدی Jjii, C-1 أبو شاه:

اكتبوا لابي اسفلو فقال I^h لا ابي شاه. (أخرجه الترمذي وصححه)

It is related on the authority of Abu Huraira ra who said, "Allah's Messenger addressed us..." [the narrator then related the address in its entirety, after which one of those present, a man named Abu Shah said.] "O Allah's Messenger! Write [this sermon] for me." Then he Said [to one of his scribes] "Write it down for Abu Shah." Imam Tirmidhi related this *hadith* and considered it sound.²³⁷

Customs: Documenting Matters of Importance

The Prophets command to put his words into writing validates a number of Sufi practices like recording the sermons of the masters, writing out supplications and forms of remembrance, *dhikr*, for aspirants, transcribing the family trees of Sufi orders, and writing out records of spiritual succession, *khildfah*. Ulus, all of these may be said to be a part of the Sunna.

HADiTH 154

عَنْ أَبِي يُؤُوبَ رَضِيَ اللَّهُ
عَنْهُ لَدَّبَ اللَّهُ تَعَالَى بِكُمْ وَخَلَقَ خَلْقًا يَذْبُونُ فَيَغَيِّرُ هَمَّ. (أخرجه مسلم
ifitA) ولمسلم عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ نَحْوُهَا: فَيَسْتَفِرُّونَ. زاد رزين
& d^il 1q? .gi? ci; il Ji 4,1 jp5 g

ftis related o,, **the** authority of Abu AyyUb * tllat he Mid,

ماهُرُ - "kif" كَيْفُ
he Mid' "Allāh's Mes-

cr^{sen}said, "Were it not for your wrongdoing, Allah most I ligh would have done away with you and created creatures to whom He could grant forgiveness." Imams Tirmidhi and Muslim related it. In another version related by Imam Muslim on the authority of Abu Huraira A. the last sentence is as follows: "... He would have created creatures who seek forgiveness, so that He could forgive them." Imam Razin related a version in which Allah's Messenger Ji. said, "By the One Who holds my life 'n His hand! If you did not do wrong, I would fear something even worse from you: pride."¹¹

Questions: The Creation of Evil and Manifestation of the Divine Attributes

In our discussion of the two questions [in the heading] above we will refer to the version of the hadith related by Imams Muslim and Tirmidhi. With regard to the first, scholars have asserted that from the perspective of the Shari'a, faith and righteousness are of significance in this world. However, from the perspective of creation (or nature), things like disbelief and wrongdoing are also of significance and must be allowed to come into being. With regard to the second question, which may be viewed as the wisdom behind the first, the scholars write that all the names of Allāh are becoming, *jamil*, and, as such, require manifestation. The manifestation of each name (attribute) will then become the cause for the occurrence of different kinds of events. The connection between the hadith and the first question should be fairly evident, as the hadith emphasises the need for the occurrence of wrongdoing. Furthermore, upon closer examination, the words, "to whom He could grant forgiveness," will be seen to relate to the second question, as the wisdom or secret behind His creation of evil has to do with forgiveness. Among the names of Allāh is *al-Haffar* or The Forgiving, which can only be manifested in connection with the occurrence of wrongdoing. The poet of Shiraz, *Hafiz*, alluded nicely to both of these issues in the following verses:

In the workshop of rapture, for *kufr* there must be room.

Were there no Abu Ḥ̣lāhab, who would the flames consume?

The "workshop of rapture" here refers to the physical world. This is because of the following statement that is commonly ascribed to the Almighty, "I was as a buried treasure until I had a desire to be known. That was when I created creation." So the reason for the creation of the world was the Almighty's desire to be known; and rapture and desire are synonymous. To summarise, therefore, since

238 Muslim' 2748, Tirmidhi: 3539. Razin's addition has been recorded by adh-Dhahabi in *Mizan*

ul-ttīdal under the biography of Sallam ibn Abi as-Sahbā'.

among the names of Allah is *Al-Xuntaqirn* or The Avenger, the manifestations the same requires the occurrence of *kufir*, disbelief, and rebellion. It should be remembered that when we speak of "requiring" in connection with the Almighty we are not speaking literally because Allah most High is far above being required to do anything. Nor do we mean to encourage anyone to do wrong because we refer to this as something "required" or "necessary". The texts of the Qur'an and ḥadīth are nothing if not clearly in opposition to such a notion. (Similarly, it should be remembered that Allah's desiring something is entirely different from the desire we know as humans.) Rather, what is intended here is an explanation of the wisdom behind this phenomenon, in addition to encouragement for those who commit wrongdoing and are then sincerely repentant.

Teachings: The Reason for Certain Kinds of Spiritual Contraction

The topic to be discussed here has as its starting point the wording of the ḥadīth above as related by Imam Rāzin. The Sufi masters teach that one kind of contraction, *qabd*, is that which attends the commission of an act of wrongdoing. It often happens that after performing such an act the disciple will become so depressed and disgusted with himself that if he is not checked there is every possibility that he will either cause harm to himself or lose hope and abandon everything he acquired on the Sufi way. At such a time it is essential that he be made to understand that he needs only to repent of his wrongs and sincerely seek forgiveness from Allah; and that afterwards there will be no reason for him to be upset. This is because there is actually a good reason for wrongdoing. Indeed, were it not for one's occasional wrongdoings one would almost certainly become the victim of pride. Therefore, the Sufi who does wrong can be said to have received treatment for something worse. Once this is understood, the Sufi should have no difficulty in shaking off his depression and attending to the more important business of seeking forgiveness.

ḥadīth 155

عَنْ ابْنِ عَبَّاسٍ رَضِيَ عَنْهُ حَدَّثَنَا أَبُو جَرِيرٍ الْيُحْدِيُّ أَنَّ أُمَّ الْيُحْدِيِّ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ أَنْجِزْ لِي يَوْمَ بُدِّرَ نَظَرَ رَسُولٍ 411 J, > أَوْ سَلَّمَ إِلَى 4 J, > وَأَصْحَابُهُ ثَلَاثَ مِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ الْقَبِيلَةَ، ثُمَّ مَدَّ يَدَيْهِ، فَجَعَلَ يَهْتَفُ بِرَبِّهِ يَقُولُ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّ هَذِهِ الْعَصَابَةَ مِنَ الْمُسْلِمِينَ لَا تُعْبَدُ فِي الْأَرْضِ» قَبَارِئِلَ يَهْتَفُ بِرَبِّهِ مَاذَا يَدْعُوهُ حَتَّى سَقَطَ رِجْلَاهُ عَنْ مَنَكَبَيْهِ. الْحَدِيثُ (أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ)

related on the authority of Ibn Abbās & that he related on the authority of Umar ibn al-Khattab & said, "On the day of the battle of Uhud, Allah's Messenger looked in the direction of the pagan enemy who numbered a thousand, when his own forces numbered only three hundred and nineteen. Then he turned toward the direction of the Qibla, suspended his arms, and began beseeching his Lord, saying, 'O Allah, fulfil your promise to me. O Allah! Bring to pass what You promised me. O Allah! If You destroy this band of believers, no one will be left on earth to worship You! In this wise, he continued to beseech his Lord until his cloak fell off of his shoulders!' Imams Muslim and Tirmidhi related it."

Sufites: Taking Liberties with fire Almighty

gil, which literally means coquetry or taking liberties with a loved one, is the name of a spiritual state which sometimes comes over those Sufis who are so immersed in the love of Allah that they, in effect, forget who they are and behave toward the Almighty with the familiarity of a lover for the beloved. The ḥadīth above may be interpreted in the context of this state, in which the Prophet seemed to all outward appearances to have been threatening the Almighty, which was clearly not the case. The Sufi poet, Ḥafīz of Shiraz, speaks of this spiritual state in the following couplet:

If the shadow (succour and favour) of the Beloved (the Almighty) should fall on the lover

What of it? After all, while we need Him, He is not without desire for us.

together words, what is desired is our obedience and devotion. And the word "desire" is used in this verse of poetry to refer to the divine will.

ḤADĪTH 156

أَخْبَرَنَا أَبُو جَرِيرٍ الْيُحْدِيُّ أَنَّ أُمَّ الْيُحْدِيِّ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ أَنْجِزْ لِي يَوْمَ بُدِّرَ نَظَرَ رَسُولٍ 411 J, > وَأَصْحَابُهُ ثَلَاثَ مِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ الْقَبِيلَةَ، ثُمَّ مَدَّ يَدَيْهِ، فَجَعَلَ يَهْتَفُ بِرَبِّهِ يَقُولُ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّ هَذِهِ الْعَصَابَةَ مِنَ الْمُسْلِمِينَ لَا تُعْبَدُ فِي الْأَرْضِ» قَبَارِئِلَ يَهْتَفُ بِرَبِّهِ مَاذَا يَدْعُوهُ حَتَّى سَقَطَ رِجْلَاهُ عَنْ مَنَكَبَيْهِ. الْحَدِيثُ (أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ)

It is related on the authority of Anas ibn Malik & who, in his narration concerning the battle of Uhud, related the words of his uncle, 'Anas ibn an-Nadār who said [to his companion in battle], "O Sa'd ibn Mufadh!

of Ma'una, that Allah's Messenger s.a. sent a group of Muslims from Hani Sulaim to (the unbelieving) Rani Amir¹ for the purpose of calling them to Islam). Another version of Anas' A. account begins like this: "My uncle, Haram ibn Alalhan², the brother of my mother, Umm Sulaym A., was sent on a mission with seventy horsemen. When they arrived, my uncle said to the others, 'I will go ahead on my own. If they promise to keep me safe, and allow me to address the tribe about the teachings of Allah's Messenger then fine. But, if they do not, then you will not be far from me (and may soon come to my aid)'. In this manner, he approached them, and they promised to keep him safe. As he, Haram, was speaking to them about Allah's Messenger a signal was given by his hosts, and one of the tribe ran him through with a sword. At that, Haram exclaimed, 'Allahu Akbar! I have succeeded. By the Lord of the Ka'bah!'" Imams Bukhari and Muslim related it.

In another version of the hadith related by Imam Bukhari, Anas A. says, "When Haram ibn Malhan was stabbed at the Well of Ma'una, he took his own blood in his hands and wiped it on his face and head and then said, 'I have succeeded. By the Lord of the Ka'bah!'"²⁴³

States: Yearning for Death

From the words and deeds of Anas' uncle it is quite evident that he had an exceptionally fervent desire to end his life in the favour of Allah J'gi and that when death did come to him in this way he was overjoyed. It is this very same desire which becomes the basis for the death wishes expressed by the Sufi masters in their poetry and other works.

Sayings: Ablutions in Blood

Certain Sufis have written about performing their ablutions with blood rather than water. If there is any need to corroborate the metaphorical with the literal, the example of Haram wiping his face and head in his own blood is certainly about as literal as one can be.

HA DĪTH 160

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَيْلَانٍ لِيُخْلِطَ الْأَنْصَارَ وَالْمُهَاجِرُونَ فِي غَدَاةٍ بَارِدَةٍ، وَلَمْ يَكُنْ هُمْ عَيْنِدَ يَمْلُؤُونَ ذَلِكَ هُمْ،

243 Bukhari: 2801, 4092, Muslim: 677

فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَافْزِلْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ» فَقَالُوا مُجِيبِينَ لَهُ: «تَحْنُ يَا فَزِيلُ» (أخرجه الشيخان والترمذي)

Anas 4 said, "When the Prophet went out to the trench, the Muhajirs and Ansar were digging there in the morning cold, as they had no prisoners or slaves to do the work. When the Prophet found that they were tired and hungry, he said (in verse), 'O Allah! Surely the life is the life to come. Forgive, then, the Anṣār and the Muhajirs!' At that, the diggers answered him, saying, [also in verse], 'We are the ones who are pledged to Muhammad, to fight for him as long as we live!'" Imams Bukhari, Muslim and Tirmidhi related it.²⁴⁴

Practices: Stillin' Io Stimulate the Soul

Certain Sufis are of the conviction that when, owing to circumstances of a temporary nature, the disciple or aspirant becomes spiritually irresolute, lax, or contracted, then in order to remedy the situation the aspirant may, while strictly adhering to the conditions²⁴⁵ under which *samā'* is permissible, indulge in *sarrut*. In this way, the aspirant's irresolution may be dispelled, and a desire to worship will be facilitated. Thus, *samā'* should be understood to be the means to mend, when the end, or objective, is worship. The hadith above will be seen to record a precedent for this practice. The digging of the Trench was the objective while fatigue and hunger might have led to irresolution. And the recitation of the rhymed and metered verses performed the function of lifting spirits and preventing indolence. In view of these factors, then, this would seem to be the wisdom behind this practice. It must be remembered, however, that to suppose itself to be the objective, or to practise it without concern for propriety, is tantamount to tampering with religion.

h a d ĩ t h 161

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا جَاءَ النَّبِيَّ فِي حَرْجٍ أَيْلَ جَيْلَانٍ لِيُخْلِطَ الْأَنْصَارَ وَالْمُهَاجِرُونَ فِي غَدَاةٍ بَارِدَةٍ، وَلَمْ يَكُنْ هُمْ عَيْنِدَ يَمْلُؤُونَ ذَلِكَ هُمْ،

244 Bukhari: 2834, Muslim: 1805, Tirmidhi: 3857

245 *Sami'* may be defined as audition, or one's listening to rhymed and metered verse that is recited by a professional. Such verse, when recited professionally, will obviously have rhythmic and musical qualities. During the authors time, and throughout Muslim history, the institution of *samā'* has suffered many abuses, both from those who support it and those who oppose it. What the author is pointing to here, Mwwer, is the straightforward recitation of poetry without frivolity, y t d.

would mentioned in the hi st ḥadīth (tot). Furthermore, there is no reason to suppose that there is any contradiction in the prayers of Sa d as recorded in the two ḥadīths above. What happened first was that the blood flowing from his wound stopped as a result of his prayer, as recorded in the second ḥadīth. Then, as a result of his prayer, as mentioned in the first ḥadīth, the blood again started to flow. Thus, in the second ḥadīth, the narrators saying, "When the men of Qurayza. should be viewed as his own condensation of events. Actually, the full story would read more like this: When the men of Qurayza had been executed, and Sa d had supplicated his Lord with the prayer mentioned in the first ḥadīth. Sa d's wound began to flow as before.

States: The Love of Life and the Love of Death

While certain of the writings of the Sufi masters clearly indicate a love of life on their part, certain other of their works would seem to indicate the opposite. From the prayer of Sa'd ~~sa~~ however, the rationale behind both points of view is expressed quite clearly. Thus, their love of life springs from their love of involvement in the practices of worship and devotion. Sa'd ~~said~~ said, "Then let me live so that *I may* fight for You against them," when *jihad* is a form of worship. Their desire for death is based on no more than their wish to preserve their religion and be united with the Almighty.

HADĪTH 163

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ ١ JilzjI حَمْرَةً iJlZj (الحديث الطويل) وَفِيهِ قِصَّةُ
الْحُدَيْيَةِ ٤ اَعْرُوَةَ بْنُ مَسْعُودٍ جَعَلَ يَزُمُّ أَصْحَابَ 4 JJ, Jji 4* 4* وَسَلَّم
بِعَيْنِهِ قَالَ: فَو 4١ مَا تَبْتَخِمُ رَسُولًا (4) بِنَحَامَةٍ إِلَّا فَعْهَدِي كَفَّ رَجُلٌ مِنْهُمْ فَلَكَ بِهَا
وَجْهُهُ وَجَلَدَهُ، وَإِذَا أَمَرَهُمْ . ٢plf Uy bp Jpf lJaŋ٩١ يَقْتُلُونَ Ji وَضَوْؤُهُ، وَإِذَا
نَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُوا كَالنَّظَرِ إِلَيْهِ ٥ iX; 4 في هذا Jin! ••• Jil
عُمَرْ . t; kii ٧٠٦ نَبِيٍّ ••• صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! السَّتْ نَبِيَّ
اللَّهُ حَقًّا؟ قَالَ: «بلي» قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُونَا عَلَى الْبَاطِلِ؟ قَالَ: «بلي» قُلْتُ: فَلِمَ
تُعْطِي الدِّيْنَةَ فِي دِينِنَا إِذْنَ؟ قَالَ: «إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَغْصِيهِ وَهُوَ نَاصِرِي» قُلْتُ: أَوْ
لَيْسَ كُنْتَ مُحَدَّثَنَا أَنَّا سَنَأَيَ النَّبِيِّ وَتَطُوفُ بِهِ؟ قَالَ: «بلي» أَفَأَخْبَرَكَ أَنَّكَ تَأْتِيهِ الْعَامُ؟
قُلْتُ: لَا، قَالَ: «فَأَنَّكَ آتِيَهُ وَمَطُوفٌ بِهِ» فَأَتَيْتُ أَبَا بَكْرٍ، فَقُلْتُ: ci-dL- أَلَيْسَ هَذَا

Ji J > *A' c> عَدُوْنَا JiJ Ip Cj:clii c J: Jli ,U> <j,t
نَبِيْ
فَلَمْ نُعْطِ الدِّيْنَ اِدْرُاJl IS: Jlii V teb هَـ
يَا'ـ لَيْسَ بِغَفِيْنٍ
لَيَا JU' J-3'cJ'فُلَانٌ*5I 4I J ojju dA—xSU نَاصِرُهُ
وَتَطَوَّفُ بِهِ؟ JU: أَفَأَخْبَرَكَ أَنَّ تَأْتِيَهُ الْعَامُ؟
بِهِ، قَالَ عُمَرُ: فَعَمِلْتُ لِذَلِكَ أَعْمَالًا. الحديث. (أخرجه البخاري وأبو داود)

Urwah ibn al-Zubayr & related from al-Miswar ibn Makhramah and Marwan a lengthy narration concerning the Treaty of al-Hudaybiyyah in which it is recorded that: " [a leader of the Makkan idolators who had been sent to determine the strength and numbers of the believers gathered at al-Hudaybiyyah] began staring at the Companions of the Prophet ﷺ and reported, 'By Allah! The Prophet could not even sneeze without having his mucus fall into the hands of one of his Companions who would then rub it over his face and skin. If he ordered them to do anything, they would all attempt to be the first to comply. If he performed ablutions, they would nearly kill each other for the water he had used. If he spoke, they immediately lowered their voices in his presence. And never, out of their respect for him, did they stare at him.'" In the same narration (of the Treaty of Hudaibiyyah in which the terms dictated by the pagan Quraysh were accepted, some of which appeared unfavourable to the believers), it is also recorded that 'Umar ibn al-Khattab said, "So I went to Allah's Prophet and [in a state of agitation over the terms of the treaty] said, 'O Messenger of Allah! Are you not truly the Messenger of Allah?' He replied, 'I certainly am.' Then I said, 'Are we not followers of the truth while our enemies are followers of falsehood?' He replied, 'Certainly.' Then I said, 'So why do we agree to humiliation with respect to our religion?' He replied, 'Verily, I am Allah's Prophet, and verily I will never disobey Him! [In other words, whatever I have done or agreed to do has been in accordance with the will of Allah.] He will always be my Helper.' So, I said, 'But didn't you tell us that we will go to the House [i.e., the Ka'bah in Makkah and perform *tawaf* there?' He replied, 'Certainly, I did. But did I say that you'd go to it this year?' So I said, 'No.' Then he replied, 'You will go to it. And you will circumambulate it.' At that, I went to Abu Bakr and said, 'O Abu Bakr! Is he not truly the Messenger of Allah?' Abu Bakr replied, 'Verily, he is.' Then I said, 'Are we not followers of the truth while our enemies are followers of falsehood?' Abu Bakr replied, 'Certainly.' Then I said, 'So why do we agree to humiliation with respect

to our religion?' He replied, 'Listen, man! Verily, he is Allah's Prophet 4 and verily he will never disobey His Lord. As long as he obeys, Allah will be his Helper. So be steadfast in your obedience to him because, by Allah, he is doing the right thing.' So I said, 'But didn't he say to us that we would visit the House and circumambulate it?' He replied, 'Verily. But did he say that you would visit it this year?' I replied, 'No.' Abu Bakr said, 'Then you will visit it. And you will circumambulate it.'" Umar & said, "For that [i.e., in order to make up for my having questioned the Prophet in that manner] I did many, many good deeds." Bukhari and Abu Dawud related this hadith.¹⁵⁰

Customs: Excess in Love for and Devotion to the Master

From the behaviour of the Companions ega described in the beginning of this hadith it is clearly established that the Sufis' love for their masters, even to the point of giving their lives for him, so that their loyalty to him is greater than that for any worldly' authority. Obviously, however, such devotion must never go beyond the bounds established by the Shari'a.

States: Losing Oneself in Love for the Sheikh

While the ḥadīth does not address this matter specifically, it is clear when one ponders the matter, that this may certainly be understood from the text of the ḥadīth. In other words, from the words spoken by Abu Bakr at the end of the ḥadīth in reply to 'Umar's & questions, it is obvious that his heart and mind were at one with the heart and mind of the Prophet ﷺ. A connection of this sort, in view of the habits of the especially gifted Sufi masters, is what is known as "Losing oneself in love for one's master." The existence of an attribute, moreover, is a certain indicator, *dalil qafi*, that there are those who actually possess that attribute. When such a connection is established by the text of a ḥadīth, then this state (of losing oneself in love for one's spiritual master) is also established. The reality of this state may be witnessed in the affinity of an aspirant for his or her spiritual guide, as expressed (and developed) by means of love and devotion.

HADITH 164

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ ⁽⁴⁾ * قَالَ: لِي الْحُدَيْيَةُ مَعَ رَسُولِ اللَّهِ الْحَدِيثُ. وَفِيهِ:
ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ فَبَايَعْتُهُ فِي أَوَّلِ

النَّاسُ ثُمَّ بَاتِعٌ وَيَابِغٌ، حَتَّى إِذَا ٣-3 dɑ 3 3 gʌs 0 "nās qal : bā'ig 0 šallə! fəllə
مَنْ مَنَسُوا ١ Lɑ Jɑ J 3 jbs ijɔbi J 3 cul J ; b idexj U ji
يَا بَاطِلُ يَا فَاجٍ ٢ 3-j Cxc 3-j Uaf J J SI Cj 3-j 4-
يَا بَاطِلُ يَا فَاجٍ ٢ 3-j Cxc 3-j Uaf J J SI Cj 3-j 4-
يَا بَاطِلُ يَا فَاجٍ ٢ 3-j Cxc 3-j Uaf J J SI Cj 3-j 4-
يَا بَاطِلُ يَا فَاجٍ ٢ 3-j Cxc 3-j Uaf J J SI Cj 3-j 4-

(أخرجه — p.)

ṣalah ibn al-Akwa' &c. said, "We approached Ḥudabiyyah with Allah's Prophet jfc... and so on." In the same narration, Salamah & said, "Allah's Prophet called upon us to swear allegiance to him beneath a tree, and so I swore allegiance among the first of those who swore it. Then the Prophet continued taking oaths of allegiance from more and more people until, when he was through half of them, he called out to me, 'O Salamah! Swear allegiance.' I replied, 'I have already sworn allegiance, among the first people to do so.' He replied, 'Do it again.' So I again swore allegiance to him and, when he noticed I was without a weapon, he gave me a shield. Then he returned to taking the oath of allegiance from more and more people until he reached the last of them. Then he said to me, 'O Salamah! Why don't you swear allegiance to me?' So I said, 'O Allah's Prophet! I swore allegiance to you among the first of those who swore it! And then again among those in the middle! Do you now want me to swear with those at the end?' He replied, 'Again.' So he took my oath, and in that manner I swore allegiance three times!" This was related by Muslim²⁵

Customs: Renewing *Bav áh* for Emphasis

At times it may be beneficial to have even a seasoned aspirant renew the oath of allegiance, *bay ah*. This hadith openly establishes the precedent for such a practice.

HADĪTH 165

رَضِيَ عَنْهُ ³أَبُو جَرِيرٍ ج كَتَابُ لَحْدٍ c- وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ دَعْنِي يَا رَسُولَ اللَّهِ ⁴إِذَا نَدَّ نَفْسُهُ ⁵أَضْرَبَ عُنُقَ ⁶لَا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ تَعَالَى اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ مَا شِئْتُمْ ⁷فَعَلَّ fc

(^L—Jl $\forall a - \langle 3-1 a \rangle - j \rangle, tt^A Cl$

Allāh related, in his narrative concerning Hatib's & letter.¹⁷ "Umar said, 'Let me, O Allāh's Prophet ﷺ, strike that hypocrites neck!' So Allāh's Prophet said, 'Verily, he fought at the Battle of Badr. So, how are you to know if Allāh saw what they did and then said to them, "Go and do whatever you wish. For I have forgiven you."'" This was included in five of the six most authentic collections, excluding al-Nasa'i.¹⁸

Reform: The Invalidity of the Belief in Infallibility

According to certain ignorant Sufis and heretics, when a person attains 'perfection' he is free to do as he wishes and, for such a one, nothing is unlawful. This school of thought is known as *al-Ibahiyyah*,² and the amazing thing is that its adherents present this ḥadīth as proof of their claim. It is as if they are saying, 'See what the ruling was for those who fought at Badr.' The truth of the matter, however, is that this ḥadīth openly refutes their claim because the words 'I have forgiven...' mean that the deeds they commit will have to be unlawful for them to receive forgiveness. Owing to the extreme generosity of the Almighty, He (may have) made this particular promise to only this particular group of people. Otherwise, there is no need to forgive what is lawful. If, on the other hand, the Almighty had said, 'I have made this lawful for you,' it might have been possible to draw such a conclusion. Moreover, it is not possible to compare those who fought at Badr with anyone else because there is textual evidence to confirm the promise of forgiveness that was made to them, whereas no such evidence exists for anyone else. So how can anyone possibly compare themselves with the veterans of Badr? In fact, this article of faith by the *Ibahiyyah* is *kūfr*, disbelief; and anyone who holds it will require correction.

h a d ī t h 166

[illegible]

Wahb said, "I questioned Jabir concerning the oath of allegiance sworn

252 Hatib £ had written to the pagans in Makka describing some of the military plans of the Prophet

When the letter was intercepted, Hatib £ was taken by the Companions to the Prophet £ for questioning. At that time, Hatib's explanation was accepted. Even so, 'Umar still wanted to kill the man as a traitor.

253 Bukhari: 3007, Muslim: 2494, Abu Dawūd: 2650, Tirmidhi: 3305

^ the Ilaqil 1 tribe]. He said, 'They stipulated that they would do so only if they did not have to pay zakah or participate in Jihad.' And he heard Allah's Prophet *yi* say, 'They will pay [zakah] and fight [in jihad], if they *ju*ly convert to Islam.'¹¹ This was related by Abū Dawūd.¹²

Habits: Occasional *Leniency in Regard to Essentials*

y times, Masters have been known to exhibit restraint, even to the point of goring ^(1c) shortcomings of those they deal with on both an occasional and regular basis. For people in this state, the Masters have even prescribed special recitations and *dhikr* without waiting for them to actually discontinue their intored practices. This has prompted some people to suspect that the Masters [^]guilt of hypocrisy. Tine truth of this matter, however, is that the Masters use their God-given insight to decide when the good practices they prescribe for [^]ople will, step by step, erase the incorrect behaviour that those people exhibit, fteMasters are also sensitive to the fact that severity on their parts may have the [^]ct of preventing people from doing what is right, and may even discourage them from repenting of their errant ways. Thus, whatever good can be found in such people should be encouraged. Indeed, some people simply do not have the length to resolve suddenly to refrain from sinful acts. Such resolve, then, needs lobe developed by stages. This hadith may help to explain how the Masters deal with such cases.

HADĪTH 167

عن¹ مُوسَى رَضِيَ ٱللَّهُ عَنْهُ أَقْرَمَ فَأَقْرَأُ، رَاحَتْسِبُ 3 نَوْمَتِي ٱ رَاحَتْسِبُ 3 قَوْمَتِي. ٱlluxj-l ٱll

(|_\$.ix jdl

Abu Mūsā related that he once asked⁴⁷ Muḥab⁴⁸ [when both were deputed to govern in Yemen], “How do you recite [your night prayers]?” He replied, “I will tell you about that. For myself, first I sleep [in other words, I do not stay awake all night long] and then I stand [in prayer] and recite. In this manner, I earn as many blessings from my sleep as I do

154 In other words, it is not necessary to let details get in the way of someone's conversion or practice. Rather, once they have converted, have gained a better understanding of the religion and its details, it may be hoped that they will begin to appreciate the religion in all of its various aspects.

IS Abū Dāwūd: 3025

from my prayers." This was related by Bukhari, Muslim, Abu Dawud and al-Nasai.²⁵⁶

Questions: The Habits of the Masters as Worship

From the hadith above, it should be clear that when one's knowledge matures to the point of propriety, such that even mundane activities are undertaken with a higher purpose in mind, then those activities will acquire the characteristics of worship; and they will occasion blessings and bring one closer to the Almighty. Thus, one's sleep, if it is undertaken for the purpose of rest and renewal of strength for worship, may actually be accounted an act of worship. Likewise, at times the purpose may be to exhibit one's frailty and need. At other times, the purpose may be to conserve strength for service to others, or to humanity in general. In all such cases, one's sleep may 'surely' be accounted an act of worship. In the same way, other deeds may take on the aspect of worship. The sayings of the Masters attest to this, and the hadith above indicates the same.

HADITH 168

عَنْ جَرِيرِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْجِي مِنْ ذِي الْخَلَصَةِ؟» وَكَانَ بَيْنَا فِيهِ خَنَعَمٌ يُسَمَّى الْكَعْبَةَ الِیْمَانِيَّةَ، فَانْطَلَقَتْ فِي تَحْسِينِ وَمَا تَرَاكِبٍ مِنْ أَحْسَسَ، - وَكَانُوا أَصْحَابَ خَيْلٍ - وَكُنْتُ لَا أَتْبِثُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ بَنِّهِ وَاجْعَلْهُ هَادِيًا مُهْدِيًا» فَانْطَلَقَ. الشَّيْخَانِ لَا يَزَالُ

Jarir ibn Abdullāh related that Allāfi's Prophet said, "Will you not rid us of Dhi 'l-Khalsah?" which was a temple in the territory of Khath'am that was also known as the Ka'bah of Yemen. Jarir said, "So I went with a party of one hundred and fifty riders from [the tribe of] Ahmas who were true horsemen while I was barely able to keep myself in the saddle. So he struck my breast so hard that I could see the impression of his fingers on [the skin of] my chest, and recited, 'O Allah, stabilise him and make him one who is a guide and rightly-guided!' Thereafter, the unit

²⁵⁶ Bukhari: 4341, Muslim: 1732, Abu Dawud: 4354, Nasa'i: 5598

²⁵⁷ It is evident from the context that the purpose of the prayer was to ask for stability for Jarir & in both the saddle and religion.

and destroyed it, setting it on fire." This was related by al-Nasai, Muslim and Abu Dawud.

Questions: Natural Characteristics are not Erased from those who Attain Perfection

Bolats have stated that just because one attains a state of spiritual perfection this does not mean that such a person will no longer be subject to human frailties. Nonetheless, that person will undoubtedly be less susceptible to the sort of human frailties that will lead him or her to act contrary to the Shari'ah. From the hadith above, it is clear that the Prophet felt the effects of outside influence (10) on his heart and soul. At the same time, however, he would never have acted without a clear reason from the Shari'ah to do so. Still, he needed from time to time to bring his impulses under control. Thus, it should be clear that the efforts of certain Sufis to attain absolute perfection are akin to their attempting to catch the wind and hold it in their fists! Stories concerning the perfection of certain Sufis actually describe their coming under the influence of a temporary state rather than anything of a permanent nature.

hadith 170

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ أَحَدُكُمْ بِالْحُبِّ فَلْيُحِبِّ حَتَّى يَكُونَ كَالْغُلَامِ الْفَتَى» وَكَانَ بَيْنَا فِيهِ خَنَعَمٌ يُسَمَّى الْكَعْبَةَ الِیْمَانِيَّةَ، فَانْطَلَقَتْ فِي تَحْسِينِ وَمَا تَرَاكِبٍ مِنْ أَحْسَسَ، - وَكَانُوا أَصْحَابَ خَيْلٍ - وَكُنْتُ لَا أَتْبِثُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ بَنِّهِ وَاجْعَلْهُ هَادِيًا مُهْدِيًا» فَانْطَلَقَ. الشَّيْخَانِ لَا يَزَالُ

Amir ibn Sa'id & narrated, "I visited Qurazah ibn Ka'b and Abu Sa'ud al-Ansari during a wedding where girls were singing, so I said, 'The two of you are Companions of the Prophet and veterans of the Battle of Badr. So how could such a thing happen in your presence?' The two of them answered me. 'Sit with us, if you like. Or go. For we have been given license to do such things on these occasions.'" This hadith was related by al-Nasai.²⁵⁷

²⁵⁸ Obviously, spiritual perfection may be defined in a variety of ways. Suffice it to say, however, that the GihSuh masters acknowledge the fact that no human is capable of perfection in every respect. Thus, the minor perfection here may be understood as a high degree of accomplishment in spirituality, etc.

HADĪTH 171

عن أبي بن كعب قال: بلغني ^{j4S} أن ⁱ 4 تعالى يقول يوم القيمة: ^{j4J} ^{j4J} Ir' *
 يزفون أساعهم عن اللهو ومزَامِير ^{j4J} ^{j4J} r' *
 وسموهم حديد ^{j4J} ^{j4J} & yjj (U'AJ < ^{j4J} ^{j4J} S' ^{j4J} ^{j4J} 4fcl' * ^{j4J} ^{j4J} r' * ^{j4J} ^{j4J} 5 ^{j4J} ^{j4J} £ ^{j4J} ^{j4J} *

الْمُرَاتِبِ جُ سُلَيْمَانُ عَلَيْهِ السَّلَامُ ٤ * ٥ * ٦ * ٧ * ٨ * ٩ * ١٠ * ١١ * ١٢ * ١٣ * ١٤ * ١٥ * ١٦ * ١٧ * ١٨ * ١٩ * ٢٠ * ٢١ * ٢٢ * ٢٣ * ٢٤ * ٢٥ * ٢٦ * ٢٧ * ٢٨ * ٢٩ * ٣٠ * ٣١ * ٣٢ * ٣٣ * ٣٤ * ٣٥ * ٣٦ * ٣٧ * ٣٨ * ٣٩ * ٤٠ * ٤١ * ٤٢ * ٤٣ * ٤٤ * ٤٥ * ٤٦ * ٤٧ * ٤٨ * ٤٩ * ٥٠ * ٥١ * ٥٢ * ٥٣ * ٥٤ * ٥٥ * ٥٦ * ٥٧ * ٥٨ * ٥٩ * ٦٠ * ٦١ * ٦٢ * ٦٣ * ٦٤ * ٦٥ * ٦٦ * ٦٧ * ٦٨ * ٦٩ * ٧٠ * ٧١ * ٧٢ * ٧٣ * ٧٤ * ٧٥ * ٧٦ * ٧٧ * ٧٨ * ٧٩ * ٨٠ * ٨١ * ٨٢ * ٨٣ * ٨٤ * ٨٥ * ٨٦ * ٨٧ * ٨٨ * ٨٩ * ٩٠ * ٩١ * ٩٢ * ٩٣ * ٩٤ * ٩٥ * ٩٦ * ٩٧ * ٩٨ * ٩٩ * ١٠٠ * ١٠١ * ١٠٢ * ١٠٣ * ١٠٤ * ١٠٥ * ١٠٦ * ١٠٧ * ١٠٨ * ١٠٩ * ١١٠ * ١١١ * ١١٢ * ١١٣ * ١١٤ * ١١٥ * ١١٦ * ١١٧ * ١١٨ * ١١٩ * ١٢٠ * ١٢١ * ١٢٢ * ١٢٣ * ١٢٤ * ١٢٥ * ١٢٦ * ١٢٧ * ١٢٨ * ١٢٩ * ١٣٠ * ١٣١ * ١٣٢ * ١٣٣ * ١٣٤ * ١٣٥ * ١٣٦ * ١٣٧ * ١٣٨ * ١٣٩ * ١٤٠ * ١٤١ * ١٤٢ * ١٤٣ * ١٤٤ * ١٤٥ * ١٤٦ * ١٤٧ * ١٤٨ * ١٤٩ * ١٥٠ * ١٥١ * ١٥٢ * ١٥٣ * ١٥٤ * ١٥٥ * ١٥٦ * ١٥٧ * ١٥٨ * ١٥٩ * ١٦٠ * ١٦١ * ١٦٢ * ١٦٣ * ١٦٤ * ١٦٥ * ١٦٦ * ١٦٧ * ١٦٨ * ١٦٩ * ١٧٠ * ١٧١ * ١٧٢ * ١٧٣ * ١٧٤ * ١٧٥ * ١٧٦ * ١٧٧ * ١٧٨ * ١٧٩ * ١٨٠ * ١٨١ * ١٨٢ * ١٨٣ * ١٨٤ * ١٨٥ * ١٨٦ * ١٨٧ * ١٨٨ * ١٨٩ * ١٩٠ * ١٩١ * ١٩٢ * ١٩٣ * ١٩٤ * ١٩٥ * ١٩٦ * ١٩٧ * ١٩٨ * ١٩٩ * ٢٠٠ * ٢٠١ * ٢٠٢ * ٢٠٣ * ٢٠٤ * ٢٠٥ * ٢٠٦ * ٢٠٧ * ٢٠٨ * ٢٠٩ * ٢١٠ * ٢١١ * ٢١٢ * ٢١٣ * ٢١٤ * ٢١٥ * ٢١٦ * ٢١٧ * ٢١٨ * ٢١٩ * ٢٢٠ * ٢٢١ * ٢٢٢ * ٢٢٣ * ٢٢٤ * ٢٢٥ * ٢٢٦ * ٢٢٧ * ٢٢٨ * ٢٢٩ * ٢٣٠ * ٢٣١ * ٢٣٢ * ٢٣٣ * ٢٣٤ * ٢٣٥ * ٢٣٦ * ٢٣٧ * ٢٣٨ * ٢٣٩ * ٢٤٠ * ٢٤١ * ٢٤٢ * ٢٤٣ * ٢٤٤ * ٢٤٥ * ٢٤٦ * ٢٤٧ * ٢٤٨ * ٢٤٩ * ٢٥٠ * ٢٥١ * ٢٥٢ * ٢٥٣ * ٢٥٤ * ٢٥٥ * ٢٥٦ * ٢٥٧ * ٢٥٨ * ٢٥٩ * ٢٦٠ * ٢٦١ * ٢٦٢ * ٢٦٣ * ٢٦٤ * ٢٦٥ * ٢٦٦ * ٢٦٧ * ٢٦٨ * ٢٦٩ * ٢٧٠ * ٢٧١ * ٢٧٢ * ٢٧٣ * ٢٧٤ * ٢٧٥ * ٢٧٦ * ٢٧٧ * ٢٧٨ * ٢٧٩ * ٢٨٠ * ٢٨١ * ٢٨٢ * ٢٨٣ * ٢٨٤ * ٢٨٥ * ٢٨٦ * ٢٨٧ * ٢٨٨ * ٢٨٩ * ٢٩٠ * ٢٩١ * ٢٩٢ * ٢٩٣ * ٢٩٤ * ٢٩٥ * ٢٩٦ * ٢٩٧ * ٢٩٨ * ٢٩٩ * ٣٠٠ * ٣٠١ * ٣٠٢ * ٣٠٣ * ٣٠٤ * ٣٠٥ * ٣٠٦ * ٣٠٧ * ٣٠٨ * ٣٠٩ * ٣١٠ * ٣١١ * ٣١٢ * ٣١٣ * ٣١٤ * ٣١٥ * ٣١٦ * ٣١٧ * ٣١٨ * ٣١٩ * ٣٢٠ * ٣٢١ * ٣٢٢ * ٣٢٣ * ٣٢٤ * ٣٢٥ * ٣٢٦ * ٣٢٧ * ٣٢٨ * ٣٢٩ * ٣٣٠ * ٣٣١ * ٣٣٢ * ٣٣٣ * ٣٣٤ * ٣٣٥ * ٣٣٦ * ٣٣٧ * ٣٣٨ * ٣٣٩ * ٣٤٠ * ٣٤١ * ٣٤٢ * ٣٤٣ * ٣٤٤ * ٣٤٥ * ٣٤٦ * ٣٤٧ * ٣٤٨ * ٣٤٩ * ٣٥٠ * ٣٥١ * ٣٥٢ * ٣٥٣ * ٣٥٤ * ٣٥٥ * ٣٥٦ * ٣٥٧ * ٣٥٨ * ٣٥٩ * ٣٦٠ * ٣٦١ * ٣٦٢ * ٣٦٣ * ٣٦٤ * ٣٦٥ * ٣٦٦ * ٣٦٧ * ٣٦٨ * ٣٦٩ * ٣٧٠ * ٣٧١ * ٣٧٢ * ٣٧٣ * ٣٧٤ * ٣٧٥ * ٣٧٦ * ٣٧٧ * ٣٧٨ * ٣٧٩ * ٣٨٠ * ٣٨١ * ٣٨٢ * ٣٨٣ * ٣٨٤ * ٣٨٥ * ٣٨٦ * ٣٨٧ * ٣٨٨ * ٣٨٩ * ٣٩٠ * ٣٩١ * ٣٩٢ * ٣٩٣ * ٣٩٤ * ٣٩٥ * ٣٩٦ * ٣٩٧ * ٣٩٨ * ٣٩٩ * ٤٠٠ * ٤٠١ * ٤٠٢ * ٤٠٣ * ٤٠٤ * ٤٠٥ * ٤٠٦ * ٤٠٧ * ٤٠٨ * ٤٠٩ * ٤١٠ * ٤١١ * ٤١٢ * ٤١٣ * ٤١٤ * ٤١٥ * ٤١٦ * ٤١٧ * ٤١٨ * ٤١٩ * ٤٢٠ * ٤٢١ * ٤٢٢ * ٤٢٣ * ٤٢٤ * ٤٢٥ * ٤٢٦ * ٤٢٧ * ٤٢٨ * ٤٢٩ * ٤٣٠ * ٤٣١ * ٤٣٢ * ٤٣٣ * ٤٣٤ * ٤٣٥ * ٤٣٦ * ٤٣٧ * ٤٣٨ * ٤٣٩ * ٤٤٠ * ٤٤١ * ٤٤٢ * ٤٤٣ * ٤٤٤ * ٤٤٥ * ٤٤٦ * ٤٤٧ * ٤٤٨ * ٤٤٩ * ٤٥٠ * ٤٥١ * ٤٥٢ * ٤٥٣ * ٤٥٤ * ٤٥٥ * ٤٥٦ * ٤٥٧ * ٤٥٨ * ٤٥٩ * ٤٦٠ * ٤٦١ * ٤٦٢ * ٤٦٣ * ٤٦٤ * ٤٦٥ * ٤٦٦ * ٤٦٧ * ٤٦٨ * ٤٦٩ * ٤٧٠ * ٤٧١ * ٤٧٢ * ٤٧٣ * ٤٧٤ * ٤٧٥ * ٤٧٦ * ٤٧٧ * ٤٧٨ * ٤٧٩ * ٤٨٠ * ٤٨١ * ٤٨٢ * ٤٨٣ * ٤٨٤ * ٤٨٥ * ٤٨٦ * ٤٨٧ * ٤٨٨ * ٤٨٩ * ٤٩٠ * ٤٩١ * ٤٩٢ * ٤٩٣ * ٤٩٤ * ٤٩٥ * ٤٩٦ * ٤٩٧ * ٤٩٨ * ٤٩٩ * ٥٠٠ * ٥٠١ * ٥٠٢ * ٥٠٣ * ٥٠٤ * ٥٠٥ * ٥٠٦ * ٥٠٧ * ٥٠٨ * ٥٠٩ * ٥١٠ * ٥١١ * ٥١٢ * ٥١٣ * ٥١٤ * ٥١٥ * ٥١٦ * ٥١٧ * ٥١٨ * ٥١٩ * ٥٢٠ * ٥٢١ * ٥٢٢ * ٥٢٣ * ٥٢٤ * ٥٢٥ * ٥٢٦ * ٥٢٧ * ٥٢٨ * ٥٢٩ * ٥٣٠ * ٥٣١ * ٥٣٢ * ٥٣٣ * ٥٣٤ * ٥٣٥ * ٥٣٦ * ٥٣٧ * ٥٣٨

Abū Huraira ؓ related that Allah's Prophet -jfs, told the story of how Sulaiman judged between two women by saying, "Divide the child in half." Then the younger of the two women said, "Don't do that! May Allah have mercy on you. He is hers." So Sulaiman 7@ judged in favour of the younger woman. This was related by Bukhari, Muslim and al-Nasa'i.¹⁴⁴

Habits: Testing the Intentions of an Aspirant by Radical Means

It has been the practice of many Sufi masters to gauge the intention and faith of aspirants, in situations in which they deem that to do so is necessary, by saying or doing things the outer aspect of which appear to contradict the inner. So, while in fact these actually comply with the SharTa, their appearance might lead one to assume that they do not. For example, Sheikh Saḍīq Gangohi, may Allāh have mercy on his soul, once said to one of his disciples, “There is no god but Allāh, and truthful (*ṣādiq*) is Allāh’s Prophet!” Of course, the intended meaning was that Allāh’s Prophet was truthful in his claim to prophethood. However, the apparent meaning is one that may give rise to doubts, as if the Sheikh (whose name was Saḍīq) were claiming to be a prophet! (Saḍīq is God’s Prophet!) If the aspirant was a simple-minded literalist, he might have run away from the Sheikh right then and there. If he possessed a penetrating mind, however, he would have understood that there was a possibility, at least, that he was being tested by these words, and he would have had recourse to their context, and to his past experience with the Sheikh who uttered them. If those experiences had been positive and indicated that the Sheikh was indeed an accomplished and orthodox master, then he would have interpreted the words of the Sheikh in either a particular or a general way, and then remained steadfast in his attachment to the Sheikh. The hadith above may be understood as a precedent for such an evaluation.

HADĪTH 174

عن أبي هريرة رضي الله عنه قال: قاله J4* الله صلى الله عليه وسلم: **يُؤَيَّبُ**
يُعَسِّلُ عُرْيَانًا خَرَّ **J266*4** جَرَّالًا؟ **J** ذَهَبَ فَجَعَلَ يَحْنِي **J** تَوْبَهُ **J** **Vji b' b'ui J**!

266 Bukhari: 3427, Muslim: 1720, Nasa'i: 5404

أَلَمْ أَكُنْ أَغْنَيْتَكَ . قَالَ cSy: يَا لَإِنِّ لَاغْنَى عِ r. id. - (I) (البخار: ^L-dl j q)

yjurairah & related that Allafi's Messenger 4s> said, "While Ayyub was bathing naked, a cloud of golden locusts descended upon him gently toese were bits of gold in the shape of locusts, not live locusts) gbe immediately began collecting these in his clothing. Then, the Lord 0 out to him, saying, 'O Ayyūb'. Have I not relieved you of the need for what you see here'" Ayyūb tēf replied, 'Certainly, O Lord'. But I will never y free of my need for Your blessings!" This was related by al-Bukhari ʿānd al-Nāsai'.¹⁶⁰

^its: Not Declining to Accept Luxuries

It has been the practice of the spiritually adept when God-given luxuries are made available to them, and there is no apparent reason to fear that they will fall to corruption, to understand these as having originated with the Divine factor (al-Mun'im) and to accept them. The hadith above would appear to dictate the legality of this practice. Even so, the masters would never allow such luxuries to become a preoccupation.¹⁶⁸

HADĪTH 175

عَنْ رَضِيَ ALLI * - d * سُورَةُ الْاٰنِ *** عَلَيْهِ وَسَلَّمَ : اَلْاَخْبَرَايُن
 (ijl'lj'd A> j>) .

Abu Sa'īd⁶ related that Allah's Prophet said, **Do not choose between the prophets.**" This was included in the collection of Abu Dawūd.¹⁵

Reform:

The meaning here is similar to that in hadith [172].

HADĪTH 176

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ، ثُمَّ

267 Bukhari: 3391, Nasa'i: 409

268 A well-known legal maxim states that it is lawful, for those who trust themselves to show proper appreciation, *sliukr*, to desire the accumulation of lawful wealth, *y t d*.

269Abū Dāwūd: 4668

Ibn Mas'ud $\text{r} \ell$ related that Allah's Prophet performed his evening prayers and, when he had finished, he took my hand and went out to the rocky flood plain of Makka where he sat me down. Then he drew a circle around me and said, "Do not cross beyond your line. Many people will come to you. Do not speak to them, and they will not speak to you." Ullis was related by al-Bukhari.²⁷⁰

At times the masters will take measures themselves, generally to rectify one situation or another, and then prescribe the same for others. For example, they may tell someone to go and recite something after drawing a circle around the place where they are to do the reciting. This is called ḥaṣār or spiritual confinement. The effect of ḥaṣār, in most cases, is that despite the comings and goings of others, the one so confined will remain oblivious to outside influences. The above ḥadith would seem to indicate a precedent for such a practice.

عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ رَضِيَ عَنْهُ ^{J15 a h1} قَالَ النَّبِيُّ ^x عَلَيْهِ وَسَلَّمَ وَهُوَ الْآخِذُ
بِعُمُرٍ، عُمَرُ: يَا رَسُولَ اللَّهِ ^{M11 J11} لَأَنْتَ أَحَبُّ ^{J11 J J} إِلَيَّ ^{J11 J J} وَأَلَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ فَقَالَ
اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا» وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ فَقَالَ
عُمَرُ ^{J»p} لَأَنْتَ ^{t j1 i U} أَحَبُّ ^{U S - I} إِلَيَّ ^I مِنْ نَفْسِي ^{J15 a h1} عَلَيْهِ وَسَلَّمَ ^{J15 a h1} ^{I; J15 a h1} عُمَرُ
(^{e>y>l} البخاري)

270 Bukhari; 7281, Tirmidhi; 2861

271 i.e., you will not attain the degree of perfection that you seek. yī d.

Again literalist critics refuse to believe that it is possible to have a relationship with a master that is based on natural, emotional love. The ḥadīth above would support that position. Also, it seems quite clear from the ḥadīth that this love is actually a condition for the attainment of certain forms of spiritual development.

[illegible]

Abu Huraira & related that Allah's Prophet said, **Do not speak negatively about my Companions. By the One Who holds my life in His hands!** If one of you were to spend the weight of Mount 'Uhud in gold, it would still not equal one of their bushel-weights, or even the half of that!' This was related by Muslim.²⁷⁵

It is mentioned in the books on the subject of *tasawwuf* that the deeds of an

272i.e., at last you have attained the degree of perfection that you seek. y t d.

273 When the Prophet ﷺ made this pronouncement, 'Umar ʿ. immediately attained the degree of perfection that he had sought. Moreover, the love alluded to here is not rational (as opposed to emotional) love because otherwise the exception made by 'Umar & would have been meaningless. Thus, it is emotional love and that sort of love is clearly not a condition for faith. Certainly, however, it is a requisite for spiritual development. This sort of love is also referred to as losing oneself in love for the Master, *orsafat* *l-Sleikh*. Mention of this phenomenon was made in the commentary for *ḥadīth* [163], y.d.

274 Bukhārī: 6632

275 Muslim: 2540. Nasa'i: 2529

Burayda Ji related that Allah's Prophet ^{saw}, "O Bilal! By means of what [deeds] have you preceded me¹⁸¹ to Paradise? For I had barely entered Paradise⁴⁸ when I heard your footsteps in front of me!" He [Bilal] [ؓ] J replied, "O Allah's Prophet! Never did I make the call to prayer except that I also performed two cycles of prayer. And never did I break ritual purity except that I immediately performed ablutions and then considered myself responsible³⁸⁴ to Allah for two cycles of prayer." This was related by Tirmidhi who declared the hadith a sound one.³⁹

Questions: Dispelling False Notions Arising from Visions

Certain travellers on the Sufi Way have experienced visions in which they apparently take precedence over the prophets and messengers of Allah ^ﷺ. If the traveller is ignorant, such visions may lead him to religious ruination. If the traveller is learned, however, he will immediately understand that what he has witnessed is theologically impossible and will accordingly attempt to interpret his vision. In the hadith above, *Bilal's* & precedence represents the most advanced degree of a servile relationship with Allah's Prophet ^ﷺ. From all of this, the importance of an education in the SharTa sciences should be obvious. It was perhaps for this reason that Sa'di wrote the following verses:

Now, an ignoramus musing in seclusion,

Later, a victim stricken by his own delusion.

HADITH 181

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَنَسُ بْنُ حُصَيْنٍ وَعَبَادُ بْنُ بِشْرِ رَضِيَ اللَّهُ عَنْهُمَا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، فَخَرَجَ مِنْ عِنْدِهِ، فَإِذَا بِثَوْرَيْنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا ثَوْرٌ (أَهْمَر - البخاري)

282 The preceding spoken of in this hadith is of the nature of a servant's preceding his master. Of course, to be the servant of the Prophet & is in itself one of the greatest of honours, y t d.

283 Clearly, Allah's Prophet, Allah bless him and give him peace, was not speaking literally as entrance to Paradise will occur after the Day of Judgement. Even so, the Prophet, from time to time, was granted glimpses into the Afterworld by the Almighty so that he could then tell his followers about the glories of the world to come. y t d.

284 The author explains here that Bilal's use of the expression "considered myself responsible." was actually an idiomatic expression for his constancy in this practice. He did not mean to say that these two extra cycles were in any way binding or *wajib*, as that would imply that Bilal had the ability to legislate for himself, and that is clearly the prerogative of the Almighty alone! y t d.

285 Tirmidhi: 3689

²⁸³ f related that Usayd ibn Hudayr and 'Abbad ibn Bishr were with Allah's Prophet on a dark night. When they left him and went out-²⁸³ two lights were there directly in front of them. When the two men²⁸³ (ted company, a light went with each one of them. This was related by Bukhari.³⁹

piracies

A miracle that occurred in relation to both of these Companions is recorded to this hadith. Since there is consensus that miracles are not the exclusive domain of the Companions, this hadith may be adduced as evidence in support of the occurrence of miracles in general.

HADITH 182

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: دَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَبِئْسَ فَأَنْتَ عَيْنُ اللَّهِ مِنَ النَّارِ؟» قَالَتْ: فَمِنْ لَيْلٍ (أَهْمَر - البخاري)

'A'isha f reported, "Abu Bakr came to see Allah's Prophet and when he did, the Prophet H said to him, 'Rejoice! For Allah has set you free from the Fire!'" She added, "Thereafter," Abu Bakr was called *Atiq*, or freed." This was related by Bukhari.²⁸⁷

Behaviour: Giving Good Tidings to Aspirants

It is the habit of most masters, when their students attain a spiritual objective, or acquire a praiseworthy state, to inform them of the same. This hadith indicates that to do so is in accordance with the Sunna. There are many benefits in doing this, including the easing of worry, strengthening resolve to do good deeds, and increasing the aspirant's love for the Almighty Benefactor and the one who facilitated those benefits.

Customs: Giving Names to Aspirants

It has been recorded and witnessed that spiritual masters will sometimes begin calling an aspirant by a name that is appropriate to the aspirant's specific cir-²⁸⁸

286 Bukhari: 3805

287 Tirmidhi: 3679

288 i.e. the aspirant's spiritual guide or master, y t d.






opinions and 'Umar voiced his except that revelation came through the Quran confirming the opinion of 'Umar!" This was related by Tirmidhi,

States: Inspiration and Spiritual Intuition

Both of these states are indicated by the hadith above and, in reality, are categories of spiritual vision, *kashf*.

h a d̄it h 186

[illegible]

Ibn 'Umar , answer to the insinuations of a certain Egyptian concerning 'Uthmān , said [among other things in a lengthy ḥadīth], "As to his not being present at the Pledge of al-Ridwān,²⁹⁴ if there was anyone more revered by the people of Makka, that person would have been sent.¹¹⁵ But the Pledge of al-Ridwān took place after 'Uthmān  had left [to go on his mission to Makka]. Allāh's Prophet  while holding his left hand in his right, said²⁹⁶ of his left hand, "This is the hand of Uthmān!" In this manner, the left hand of the Prophet  that was for 'Uthmān was

293 Tirmidhi.-3682

294 There was, at the time, a need for someone to go and negotiate with the Makkan idolators, someone who was himself a respected and important Makkan and thus not likely to be killed by the Makkans, someone like 'Uthman. *

295 The message that Uthmān carried from the Prophet, Allāh bless him and give him peace, was that the Muslims had come as pilgrims in peace for the purpose of performing the *Hajj*, and not as an army determined to attack Makka and take it by force. The Pledge of al-Ridwan that is alluded to here was the pledge of obedience given by the Companions who had set out from Madina for the purpose of performing the *Hajj*. The significance of the pledge was that it bore witness to the faith of the Companions whose faith was tested when the Prophet, Allāh bless him and give him peace, agreed to the terms of the Makkans by postponing their visit to Makka for another year, thereby greatly disappointing the Muslims, v i d

296

This is *what the Prophet & said to those gathered for the Pledge.* v t d.

wtef: than all of the right hands [of those present]. This was related by Bukhari and Tirmidhi.¹⁹

viour: Pledging in absentia

Many masters observe the practice of accepting pledges, bay'ah, from aspirants who are not physically present. All of this was discussed previously in my commentary on hadith [68].

Gittonis: Placing the Master's *Hand* over the Aspirant's while Pledging

His the practice of some Sufi masters to place their own hand above the hand of the aspirant while taking the pledge of their allegiance to him. The words in the Hadith above would seem to indicate the validity of this practice. Likewise, the verse in the *Qur'an*: The hand of *Allah* is over their hands!¹ (48'10) would appear to indicate the same. Doubts may arise from the words of the hadith indicating that it was the left hand of the aspirant that was used, when the practice among Sufis is that the aspirant places his right hand in the right hand of the master. These may be dispelled when we see that the holding of the left hand was by necessity only. Otherwise, the words of the ḥadīth, "... better than all of the right hands," clearly indicate the right hands of both parties are to be used for the pledge. Whatever the case, the physical arrangement is not the important thing here. In fact, even if there is no hand-clasp at all, the pledge may still take place, as in the case of the pledge of a woman aspirant, or one that takes place in absentia. The essential element is the verbal expression of allegiance. Otherwise, in many cases, rather than the master's hand, aspirants will be asked to grasp his clothing, or his turban, or the like.

HADĪTH 187

عَنْ ابْنِ عُمَرَ رَضِيَ ^{a ^s- Xal} ' -ijl5 J15 ' لَسُوْلُ ^{af- A**il} صَلَّيْ وَسَلَّم حِيْنَ جَهَّزَ جَيْشُ

297 Even though 'Uthman £. was not physically present, the Prophet used his own hand to represent 'Uthman's^ hand. In this manner, 'Uthman & took the pledge even though he was not present, y t d.

298 Bukhārī: 4066, Tirmidhī-, 3706

299 This verse was revealed on the occasion of the *Bay'at al-Ridwan*, and begins with the words: "Behold, all who pledge their allegiance to you pledge their allegiance to Allah." Thus, the simple hand-clasp takes on the further significance of pledging one's allegiance, or committing one's self, body and soul, firstly to the master, or to the Prophet, Allah bless him and give him peace, and then, by extension, to the Almighty Himself. Those who ridicule the Sufi way would do well to reflect on the symbolic nature of these practices, and on how that symbolism was a part of the practices of the Prophet ﷺ and his Companions رضي الله عنهم.

(أخرجهم من أرضهم) <أخرجهم من أرضهم>

*Questions: Concern for the Welfare of Family**⁰

Miscellaneous: Service to the Family of a Master is Service to the Master Himself

30S *i.e., for the way that he had cared for the wives of the Prophet*

309 *Tirmidhi*; 3749

310 This is the abbreviated form of the title. The entire title reads as follows: *Concern for the Welfare*

of Family does not Negate Spiritual Perfection on Condition that it Remain within the Bounds of Equity and Kindness, y1 d.

had It h 190

Salma & a woman of the Anṣār, stated, “I went to see Umm Salama \$4 and discovered her crying, so I asked, ‘Why are you crying?’ She replied that she had just then seen Allah’s Prophet rjft. in a dream, with dirt on his head and beard, and he was crying. When she asked him why he was crying, he replied, ‘I have just now witnessed the martyrdom of al-Husayn £•’” This was related by Tirmidhi.”

States: Dreams That Come True

Seeing in dreams events that later come true is a praiseworthy spiritual state. The hadith attests to this because the event witnessed in the dream occurred at the same time as Umm Salamah dreamt about it.

Questions: The Presence of the Spirit

After the soul leaves the physical world, when its original place is elsewhere, then if by Allah's leave it should be allowed to return to the physical world, then this is possible. For example, the blessed soul of the Prophet ﷺ, was witnessed on the field of battle after his death. Moreover, as there is no evidence to indicate otherwise, there is no need to interpret such reports or to suppose them to be metaphorical. Rather, these may be understood literally.

h a d i t h 191

عَبْدُ الرَّحْمَنِ بْنِ جَعْفَرٍ *** عَنْهُ عَلَيْهِ السَّلَامُ
وَالْهَذَا مِنْ رَسُولِ صَلَّيْهِ اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى
أَقُولَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا دَلِيلٌ مِنَ النَّبِيِّ
يَتَوَارَى بِجَدَارِ بَيْتِهِ. (أخرجه البخاري والترمذي)

311 Tirmidhi: 3771

'Abd al-Rahman ibn Zayd & stated, "I asked Hudhayfah ^{he} he knew someone who resembled the Prophet in terms of his manner, his ways, and his conduct; someone from whom we may learn. He replied, 'I know of no one who more resembled the Prophet in terms of his manner, his ways, and his conduct, than Ibn Umm 'Abd as long as'¹¹ he stands in the shade of his house.'" This was related by Bukhari and Tirmidhi.⁵¹

Behaviour: Taking on the Aspect of the Master

In certain of the stories told about Sufis it is mentioned how aspirants, far from confining themselves to emulating their masters in matters of worship, have also sought to be like their masters in their dress, in their dining habits, and even in the ways that they walk and talk. For many Sufis such emulation becomes second nature and habitual, so that they do it without even intending to do so. The connection between aspirant and master often becomes so strong that it maybe described by the following verses of poetry:

I become you, then, you become me, just so.

I become body and you become soul. And so,

After this than me none will say you're other

Or that I am other than you, you know.

The hadith above clearly indicates this sort of behaviour. Whether or not 'Abdullah ibn Mas'ud intended to resemble the Prophet ^{he} his doing so was praiseworthy as is evident from the hadith. On the other hand, if he did intend to do so, then that was clearly a good thing.

HADITH 192

أَنَّ دَرَّجِيَّ عَنِ حَدِيثِ إِسْلَامِيٍّ: لَيْتَ ثَلَاثِينَ يَوْمًا لَوْ أَنِّي كُنْتُ مِثْلَ النَّبِيِّ ﷺ لَمْ أَكُنْ بِأَعْيُنِي إِلَّا مَا كَانَ فِي بَيْتِهِ وَمَا وَجَدْتُ عَلَى 54 سَخْفَةٍ جَوْعٍ. الْحَدِيثُ (عَنْ مُسْلِمٍ)

In his narration of the story of how he converted to Islam, Abu Dharr & stated, "I lingered thirty days and nights without sustenance other than the

312 Hus last part of Hudhayfah's statement is indicative of the prudence exhibited by him in giving witness. In other words, Hudhayfah & was saying that he could attest to the resemblance only in terms of what was apparent to him in regard to Ibn Mas'ud A, as he was not of what went on inside.

fZamaam. But I grew fat from it, so that my belly button protruded
"I could sense no traces of hunger? This was related by Muslim."

(Ilmiciois: Remaining without Nourishment

Sceptic Suh's have claimed the ability to fast for forty days, or to so limit intake of nourishment for days and weeks on end at levels that under normal circumstances would hardly be expected to sustain life. Hearing such claims, sighted critics of Sufism have responded with scepticism. The hadith above, which Abu Dharr speaks of his own experience, counters all such attempts at doubt and denial. If one were to counter by saying that it was Zamzam water drunk, it may be pointed out that even if it was Zamzam water, what Abu Dharr described is not natural. Water simply does not have the nutrients required for this.¹¹ What Zamzam does possess, however, are blessings, then, if someone who remembers Allah often drinks Zamzam and brings blessings to himself, then what is so strange about that?

HADITH 193

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَرَأْتُ فِي الْقُرْآنِ وَبَيَّ

عَنْهُ الرِّحْمَنُ لَمَوْتِ سَعْدِ بْنِ جَعْفَرٍ (عَنْ مُسْلِمٍ)

labir & stated that Allah's Prophet said "The Throne was shaken" and in another version, he said, "The Throne of the Merciful was shaken at the death of Sa'd ibn Mu'adh? This was related by Bukhari, Muslim and Tirmidhi."⁶

States: Miracle

This hadith attributes what was clearly a miracle to one of the Companions of the Prophet.

HADITH 194

عَنْ أَبِي رَيْثِيٍّ عَنِ اللَّهِ عَزَّ وَجَلَّ: حَمَلَتْ جَنَازَةَ سَعْدِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ لَمْ يَلِدْ

314 Muslim: 2437

315 That is to produce fat in the body. y i d.

316 Bukhari: 3802, Muslim: 2466, Tirmidhi: 3848, Ibn Majah: 158

Questions: A Master's Deriving Benefit from One Less Accomplished

In the same way that the less accomplished may benefit from those more accomplished than themselves, the more accomplished may benefit from those less accomplished than themselves. In this hadith, 'Umar ^{who} was a Companion of high standing was advised to seek to benefit in a particular way from Uways, who was of the successor generation. Similarly, a master will sometimes benefit from an aspirant, in terms of knowledge, or spiritual states, or character, or supplication. Therefore, no master should ever suppose himself superior in even respect to those around him.

HADITH 201

*رَأَيْتُ النَّبِيَّ ﷺ حَزَنَ زَوْجِي عَنْهُ وَأَقْبَلَ أَبِي طَالِبٍ: «إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ» (أخرجه الشيخان والنسائي)

Al-Musayyab ibn Ḥaṣan & stated that it was in regard to Abu 'Tālib that the verse was revealed: 'Verily, you guide not whom you love; but it is Allāh who guides whomsoever He wills.'"³³⁰ This ḥadīth was related by Bukhārī, Muslim and Nasa'ī."³³¹

Reform: The Masters Cannot Necessarily Dispose of Affairs as they Choose

Many people mistakenly suppose that the masters are capable of disposing of their affairs in whatever way they wish. Some of these people go as far as supplicating the masters, both living and dead, in the same way that they supplicate the Almighty. This ḥadīth and the verse it mentions clearly³³² refute such a notion.³³³

HADITH 202

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ أَحَدًا جَبَلَ يُحِبُّنَا وَنَحْبُهُ». (أخرجه الثلاثة والترمذي)

Anas ^{stated} that the Prophet of Allāh ^{said}, "Verily, 'Uhud is a mountain that loves us; and we love it!" This was related by Abū Dawūd, Nasa'ī, Ibn Majāh and Tirmidhi.³³³

330 Al-Qur'an, 28:56

331 Bukhārī: 4772, Muslim: 24, Nasa'ī: 2037

332 Obviously, such supplication is akin to according to others attributes that reside exclusively with the Divine. This is also known as *shirk*, and is the most overt kind of disbelief possible yet

333 Bukhārī: 4083, Muslim: 1393, Tirmidhi: 3922, Ibn Majāh: 3115. A report with these words could

Questions: Sense Perception on the Part of Inanimate Objects

As there is nothing in the text to indicate that other than the literal meaning is intended here, the words "that loves us" should be understood as meaning just that. As an issue related to spiritual perception, we may deduce that inanimate objects can sense things since love is based on sensing, in the same way that, love it? is by consensus to be understood literally. Finally, this is an issue of conjecture and not to be taken as a core belief or an article of faith.

HADITH 203

... قَالَ ﷺ: «إِنْ أَحَدًا جَبَلَ يُحِبُّنَا وَنَحْبُهُ». (أخرجه الشيخان والنسائي)

1- al-jadā-1. 2- j-3. 3- al-jadā-1.

Abu Huraira related that the Prophet of Allāh said that God Almighty stated, "Whosoever acts with enmity toward those who are close to Me, I will declare war upon that person! Nothing that My servant does to gain proximity to Me is more loved by Me than his performing the things I have commanded [him to perform]. Indeed, as he continues to seek My favour through the performance of supererogatory acts of worship, I will eventually come to love him. Then, when I love him, I become the ears with which he hears, the eyes with which he sees, the hand with which he strikes, and the feet with which he walks!" This ḥadīth was related by Bukhārī.³³⁴

virtues: The Rank of (the) Sufi

This ḥadīth clearly indicates the rank of the Sufis.

Questions: Protection from Sin

It is a well-known article of faith that the prophets are free of sin while the saints [those most devoted to God] are protected from the same. The words of the ḥadīth, even in translation, are meant to convey this meaning.

be found in Abū Dawūd.

HADITH 204

عن أبي نعيم رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «أَتَانِي اللَّيْلَةُ
ابن من ربي» وفي رواية: «أَتَانِي أَحْسَنُ». الحديث. (٥٣٥) (١٠٠)

Ibn Abbas g related that the Prophet of Allah a said, "One night, a p_{res}ence from my Lord presented itself..." In another version of the hadith, he said, "My Lord presented Himself... in the most excellent form." This was related by Tirmidhi.³³⁵

Explanations: The Appearance of the Almighty in Creation without Indwelling and the Meaning of Unification

In Sufi literature the two expressions in the (above) title indicate special terminology. The reality of the first term is that the form and characteristics of the Almighty j@³ will sometimes appear in creation without actually being present, in the same way that a writer may be present in his writings, or a speaker in his speeches. In this manner, creation may be thought of as the manifestation and the Almighty may be thought of as the Manifestor. The reality of the second term is that there is such a powerful connection between the Manifestor and the manifestation that it is impossible to differentiate between the two. Both of these terms (and the issues that surround them) are based on reason (as opposed to revelation). Even so, the expressions (used to allude to these terms) are disconcerting to a degree. After the meaning of the terms has been explained, however, it should become clear following careful consideration that the hadith may indeed indicate the same. Therefore, "a presence from my Lord" may be understood to correspond with the first term, while "My Lord presented Himself may be understood to correspond with the second. Also, if the preposition "from is understood to be exclusive,³³⁶ then the words "in the most excellent form may likewise be understood as indicative of the second term because in the confusion over the separated form³³⁸ it becomes necessary' to call the unmanifested a manifestation. In this manner, a syntactical connection comes about between the unmanifested and the manifestation. Furthermore, if the two versions of the hadith are to be understood as two different events, it is still possible³³⁷ to deduce the same meaning from "in the most excellent form". It must be noted, however,

335 Tirmidhi: 3233

336 < / i e > such that the presence could only have come from the Lord. y t d .

337 the separated form is the presence of the Lord presenting itself, whereas the direct form is that of the Lord presenting Himself, y t d .

338 < / e > owing to the strength of the connection, y t d .

is not correct to assign the words "manifestation" and "unification" literal meanings, in the way that many of the ignorant public insist on doing, thus corrupting their beliefs. I have written on these matters in detail in my Kalid-i-Mathnawi (commentary on Rumi's Mathnawi).

hadith 205

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «يَا أَيُّهَا الْعَالَمِينَ لَوْ جَدْتَنِي فِي بَيْتِي لَوَجَدْتَنِي فِي بَيْتِي»
الْعَالَمِينَ لَوْ جَدْتَنِي فِي بَيْتِي لَوَجَدْتَنِي فِي بَيْتِي
الْعَالَمِينَ لَوْ جَدْتَنِي فِي بَيْتِي لَوَجَدْتَنِي فِي بَيْتِي

XbiiHuraira & related that the Prophet of Allah y^g, said that on the Day of Judgment, the Almighty will say to certain people, "I was ill and you did not come to visit Me." When the people reply, "But, O Lord! How could I visit You, when You are the Lord of the Worlds?" The Lord will say, "Did you not know that My servant, so-and-so, was ill? Yet you did not visit him. Had you gone to visit him, you might have found Me with him." Then the same questions will be asked in relation to food and drink.³³⁹ This was related by Muslim.³⁴⁰

Explanations: "Unification" with the Aforementioned Meaning

In the previous hadith an explanation of (the term linked to) this expression was given. In this hadith, when the Lord refers to His servant's illness as His own, "I was ill..." the meaning of that term is clarified even further. Moreover, if the sick person is understood to be a particularly favoured servant of the Lord, then the meaning of the hadith supports the well known teaching of the Sufis that sometimes this sort of unification is afforded to certain of the Almighty's special servants and devotees. The words in the hadith, "... you might have found Me with him," are also recorded in other versions of the hadith to say, "... you might have found the same with Me" Actually, the second version is an explanation of the first, in that it offers a warning that such expressions are metaphorical

339 The Lord will say that the person did not feed Him, and so on, and that the person did not give Him anything to drink, with the same explanation of how this could be possible, y t d .

340 Muslim: 2569

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثٍ: سَبْعَةٌ يُظِلُّهُمْ اللَّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَى ذَلِكَ وَفَرَّقَا عَلَيْهِ». (أخرجه الستة

Abū Huraira ^{related}, in the ḥadīth about the seven people who would be shaded by the Almighty ^{on} the Day of Judgment, that the Prophet of Allāh ^{SA} said, "... and two people who love one another for the sake of Allāh, who came together because of Him and who depart because of Him." This was related in each of the Six Most Authentic collections, save that of Abū Dawūd. ⁴¹

While the love between a master and an aspirant may certainly be of this nature, the love between two aspirants is an even better fit for this hadith.

عَنْ عَاصِمِ الْأَحْوَلِ ۖ أَرَأَيْتَ قَدَحَ رَشُو ۖ **Ji** ۖ **A-Lt-42** ۖ **وَسَلَّمَ عِنْدَ أَنَسِ بْنِ**
عَاصِمٍ ۖ رَضِيَ **42** ۖ **فَإِنْ** **43** ۖ **فَإِنْ** **44** ۖ **فَإِنْ** **45** ۖ **فَإِنْ** **46** ۖ **فَإِنْ** **47** ۖ **فَإِنْ** **48** ۖ **فَإِنْ** **49** ۖ **فَإِنْ** **50** ۖ **فَإِنْ** **51** ۖ **فَإِنْ** **52** ۖ **فَإِنْ** **53** ۖ **فَإِنْ** **54** ۖ **فَإِنْ** **55** ۖ **فَإِنْ** **56** ۖ **فَإِنْ** **57** ۖ **فَإِنْ** **58** ۖ **فَإِنْ** **59** ۖ **فَإِنْ** **60** ۖ **فَإِنْ** **61** ۖ **فَإِنْ** **62** ۖ **فَإِنْ** **63** ۖ **فَإِنْ** **64** ۖ **فَإِنْ** **65** ۖ **فَإِنْ** **66** ۖ **فَإِنْ** **67** ۖ **فَإِنْ** **68** ۖ **فَإِنْ** **69** ۖ **فَإِنْ** **70** ۖ **فَإِنْ** **71** ۖ **فَإِنْ** **72** ۖ **فَإِنْ** **73** ۖ **فَإِنْ** **74** ۖ **فَإِنْ** **75** ۖ **فَإِنْ** **76** ۖ **فَإِنْ** **77** ۖ **فَإِنْ** **78** ۖ **فَإِنْ** **79** ۖ **فَإِنْ** **80** ۖ **فَإِنْ** **81** ۖ **فَإِنْ** **82** ۖ **فَإِنْ** **83** ۖ **فَإِنْ** **84** ۖ **فَإِنْ** **85** ۖ **فَإِنْ** **86** ۖ **فَإِنْ** **87** ۖ **فَإِنْ** **88** ۖ **فَإِنْ** **89** ۖ **فَإِنْ** **90** ۖ **فَإِنْ** **91** ۖ **فَإِنْ** **92** ۖ **فَإِنْ** **93** ۖ **فَإِنْ** **94** ۖ **فَإِنْ** **95** ۖ **فَإِنْ** **96** ۖ **فَإِنْ** **97** ۖ **فَإِنْ** **98** ۖ **فَإِنْ** **99** ۖ **فَإِنْ** **100** ۖ **فَإِنْ** **101** ۖ **فَإِنْ** **102** ۖ **فَإِنْ** **103** ۖ **فَإِنْ** **104** ۖ **فَإِنْ** **105** ۖ **فَإِنْ** **106** ۖ **فَإِنْ** **107** ۖ **فَإِنْ** **108** ۖ **فَإِنْ** **109** ۖ **فَإِنْ** **110** ۖ **فَإِنْ** **111** ۖ **فَإِنْ** **112** ۖ **فَإِنْ** **113** ۖ **فَإِنْ** **114** ۖ **فَإِنْ** **115** ۖ **فَإِنْ** **116** ۖ **فَإِنْ** **117** ۖ **فَإِنْ** **118** ۖ **فَإِنْ** **119** ۖ **فَإِنْ** **120** ۖ **فَإِنْ** **121** ۖ **فَإِنْ** **122** ۖ **فَإِنْ** **123** ۖ **فَإِنْ** **124** ۖ **فَإِنْ** **125** ۖ **فَإِنْ** **126** ۖ **فَإِنْ** **127** ۖ **فَإِنْ** **128** ۖ **فَإِنْ** **129** ۖ **فَإِنْ** **130** ۖ **فَإِنْ** **131** ۖ **فَإِنْ** **132** ۖ **فَإِنْ** **133** ۖ **فَإِنْ** **134** ۖ **فَإِنْ** **135** ۖ **فَإِنْ** **136** ۖ **فَإِنْ** **137** ۖ **فَإِنْ** **138** ۖ **فَإِنْ** **139** ۖ **فَإِنْ** **140** ۖ **فَإِنْ** **141** ۖ **فَإِنْ** **142** ۖ **فَإِنْ** **143** ۖ **فَإِنْ** **144** ۖ **فَإِنْ** **145** ۖ **فَإِنْ** **146** ۖ **فَإِنْ** **147** ۖ **فَإِنْ** **148** ۖ **فَإِنْ** **149** ۖ **فَإِنْ** **150** ۖ **فَإِنْ** **151** ۖ **فَإِنْ** **152** ۖ **فَإِنْ** **153** ۖ **فَإِنْ** **154** ۖ **فَإِنْ** **155** ۖ **فَإِنْ** **156** ۖ **فَإِنْ** **157** ۖ **فَإِنْ** **158** ۖ **فَإِنْ** **159** ۖ **فَإِنْ** **160** ۖ **فَإِنْ** **161** ۖ **فَإِنْ** **162** ۖ **فَإِنْ** **163** ۖ **فَإِنْ** **164** ۖ **فَإِنْ** **165** ۖ **فَإِنْ** **166** ۖ **فَإِنْ** **167** ۖ **فَإِنْ** **168** ۖ **فَإِنْ** **169** ۖ **فَإِنْ** **170** ۖ **فَإِنْ** **171** ۖ **فَإِنْ** **172** ۖ **فَإِنْ** **173** ۖ **فَإِنْ** **174** ۖ **فَإِنْ** **175** ۖ **فَإِنْ** **176** ۖ **فَإِنْ** **177** ۖ **فَإِنْ** **178** ۖ **فَإِنْ** **179** ۖ **فَإِنْ** **180** ۖ **فَإِنْ** **181** ۖ **فَإِنْ** **182** ۖ **فَإِنْ** **183** ۖ **فَإِنْ** **184** ۖ **فَإِنْ** **185** ۖ **فَإِنْ** **186** ۖ **فَإِنْ** **187** ۖ **فَإِنْ** **188** ۖ **فَإِنْ** **189** ۖ **فَإِنْ** **190** ۖ **فَإِنْ** **191** ۖ **فَإِنْ** **192** ۖ **فَإِنْ** **193** ۖ **فَإِنْ** **194** ۖ **فَإِنْ** **195** ۖ **فَإِنْ** **196** ۖ **فَإِنْ** **197** ۖ **فَإِنْ** **198** ۖ **فَإِنْ** **199** ۖ **فَإِنْ** **200** ۖ **فَإِنْ** **201** ۖ **فَإِنْ** **202** ۖ **فَإِنْ** **203** ۖ **فَإِنْ** **204** ۖ **فَإِنْ** **205** ۖ **فَإِنْ** **206** ۖ **فَإِنْ** **207** ۖ **فَإِنْ** **208** ۖ **فَإِنْ** **209** ۖ **فَإِنْ** **210** ۖ **فَإِنْ** **211** ۖ **فَإِنْ** **212** ۖ **فَإِنْ** **213** ۖ **فَإِنْ** **214** ۖ **فَإِنْ** **215** ۖ **فَإِنْ** **216** ۖ **فَإِنْ** **217** ۖ **فَإِنْ** **218** ۖ **فَإِنْ** **219** ۖ **فَإِنْ** **220** ۖ **فَإِنْ** **221** ۖ **فَإِنْ** **222** ۖ **فَإِنْ** **223** ۖ **فَإِنْ** **224** ۖ **فَإِنْ** **225** ۖ **فَإِنْ** **226** ۖ

ʿAsim al-Ahwal stated: "I saw the drinking-cup of the Prophet with Anas ibn Malik. It had rusted, so he plated it with silver." Ibn Sirin said, "I saw that drinking-cup, and it had a rim of iron."⁴² So Anas £ wanted to replace the rim with one of silver or gold. Abu Talhah said, 'Do not

342 Note here that the rim, the part that touches the lips, was not silver, y t d.

^preserving Blessed Objects and Not Subjecting them to Alteration
 f011 #h0serve diis practice by preserving in their original state, to the extent
 i011 whatever blessed objects they may possess. The showing of respect in
 f011 neris considered a matter of etiquette by the Sufis.

[illegible]

‘bu Saïd¹ related that the Prophet of Allah j̄s, said, “Soon ja time will come wen] the best wealth owned by a Muslim will be a herd of goats with which he may dwell on the highest peaks of a mountain or the lowest ofniverbeds [so that he may] flee with his religion jintact] from contro-versies.” This was related by Bukhari, Malik, Abu Dawud and Nasal²⁴⁴

Certain Sufis, when their circumstances require, will seek seclusion. The hadith above appears to give permission for such isolation, and even to encourage it. Aen society' poses a threat to one's religion?⁴¹

It should be dear that a herd of goats represents a means of living. Therefore, the intended meaning of the ḥadīth should also be clear, even if many people suppose wealth and religion to be exclusive of each other.

idaijl J-lvu U—j^a J_{jf} 4)l J_{js}> 4)l jisل^ول Akp 4)l ر^ضي³⁴³

343 Bukhari: 5637

144 Bukhari: 19, Abu Dawud: 4167, Nasa'i: 5039, Ibn Majah: 3980, Muwatta': pg. 382

345

Th* noted scholar of tasawwuf, Abu Hamid al-Ghazzali, wrote a treatise on the Virtues of Seclusion.

بِرَّكَاتٍ فِيهَا جَانِبُهَا الْبَحْرُ، وَاللَّهُ أَكْبَرُ فَتَقْطَعُ جَانِبُهَا الْحَدِيثُ (مسلم)

Abū Huraira E. related that the Prophet of Allah fs said, "Have you heard of a city, a part of which is on land and a part of which is on the sea?" They replied, Yes. Then he S said, "The Day of Judgment will not come until that city has been attacked by seventy thousand warriors from the tribe of Ishāq who, when they approach it, will neither fight with their weapons nor shoot their arrows. Rather, when they recite, 'There is no god but Allah, and Allah is the Greatest' the part of the city over the water will collapse; and when they again recite, 'There is no god but Allah, and Allāh is the Greatest, the part of the city on land will collapse.' This was related by Muslim.³³²

Questions: The Occurrence of Miracles

Certain scholars with rationalist leanings deny the occurrence of miracles at the hands of Gods special devotees. This hadith tells of a patently evident miracle that is to occur at the hands of the tribe of Ishaq.

HADITH 213

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا جَاءَ خَمْسَ عَشْرَةَ عَشْرَةَ الْبَلَاءِ، زَلْزَلٌ، وَاتَّخَذَتْ (الترمذي)

'All E. related that the Prophet of Allah said, "When my community has committed fifteen kinds of sins, it will be subjected to calamity..."

Among the sins mentioned were those related to, "singing girls and musical instruments." This was related by Tirmidhi."

Reform: The Prohibition of Popular Singing and Dancing

Certain ignorant Sufis have gone so far in their love of music as to frequent sessions in which both women and instruments are employed. The hadith clearly points to the prohibition of such things.

³³² Muslim: 2920

J.S. I Tirmidhi: 2210

HADITH 214

عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا نَهَى الْقَلْبُ». (أخرجه

Nu'man ibn Bashir related that the Prophet of Allah said, "Verily [here is an organ within the body such that when it is sound, the entire body is sound; and when it is corrupt the entire body is corrupt. Verily that organ is the heart." This was related by Bukhari, Muslim, Tirmidhi, Nasa'i and Abu Dawud."⁴

yxdlmccous: The Core of the Sufi Way

Success on the Sufi way is linked to rectification of the aspirant's heart. This hadith explains why so much emphasis is given to this matter.

HADITH 215

عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ ثَمَنِ بْنِ كَثِيرٍ وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ إِسْجِي (أخرجه

Abū Mās ud al-Badri related that the Prophet of Allah prohibited the proceeds from the sale of a dog, the bride price of an adultress, and the offerings made to a soothsayer. This was related by Bukhari, Muslim, Abū Dawūd, Nasa'i, Tirmidhi and Ibn Majah."⁵

Reform: Earning Money from Selling Charms

.41 the present time, many so-called Sufis are involved in these things. For example, they are lax about accepting offerings, even from women from the bazaars (of questionable occupation), and they earn money by selling talismans and charms. This hadith clearly states that these are blameworthy practices.

JM Bukhar: 52, Muslim: 1599, Abu Dawud: 3329, Tirmidhi: 1205, Nasa'i: 4458, Ibn Majah: 3984

35S

Bukhari: 5761, Muslim: 1567, Abu Dawud: 3481, Tirmidhi: 1276, Nasa'i: 4670, Ibn Majah: 2159,

WikUIM: pg. 377

HADITH 216

Q لَإِيَّالِ الْعَبْدِ يَكْذِبُ وَيَتَحَرَّى
 أَنْ إِبْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ
 (أَخْرَجَهُ 2U1a)

Mālik related that he had heard that Ibn Mas'ūd said, "The servant of God may lie or attempt to lie so that [every time he does so] a black mark is made on his heart; until finally his whole heart is blackened." This was related by Mālik.³⁰

Sayings: Blackness of the Heart

Very often one may find in the works of the Sufi masters references to certain practices or other matters that will result in "blackening the heart." This ḥadīth may be taken as evidence for this sort of thing.

HADITH 217

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 (أَخْرَجَهُ 11) مَسْبُوعٌ بِمَا لَمْ
 يَغْفُ كَلَابِسَ ثَوْبَيْنِ (إِلَّا التَّمْذِي)

Asma' related that the Prophet of Allāh said, "One who attempts to show oneself in possession of what one does not really possess is like one who wears two³⁵⁸ false garments." This was related by Bukhārī, Muslim, Abū Dawūd, Nasa'i, and Tirmidhi.³⁸

Reform: Pretending to be a Master by Appearing to be a Master

Since the words of the ḥadīth, "what one does not really possess" are general³¹ they may be understood to include spiritual accomplishments. For this reason, the ḥadīth may be understood as critical of those who, despite their lack of spirit-

356 Muwatta': pg. 388

357 The classical commentators point out that the reason for the dual here, i.e., 'two false garments', may be to point out that the person is falsifying two circumstances; firstly that he has nothing (is bereft of spiritual accomplishments) and secondly that he is incapable of giving to others (is incapable of instructing others in the way of the spirit). Other commentators are more literal in their explanations, saying that the reference is to the two customary garments worn by Arabs at the time, the upper and the lower garments, signifying that such a person was false from head to toe, y t d.

358 Bukhārī: 5219. Muslim: 2129. Abū Dawūd: 4997. Nasa'i: 8921

359 The rule here, from theoretical jurisprudence (usiḥ al-fiqh), is that the words are general and therefore inclusive. Whereas, if they had been specific they would therefore be exclusive. In such instances, qualified commentators may include whatever they consider reasonable, y t d.

and ability, persist in appearing to others by means of their speech or their actions as if they were the most accomplished of all spiritual masters. This is especially noteworthy when such people pretend that they are able to instruct others.

HADITH 218

بَيْنَ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 (أَخْرَجَهُ 1031) مَنْ خَلَّى الْإِيمَانَ شَاءَ بَلَسَهَا.
 (أَخْرَجَهُ 1031)

Muḥadhibn Anas & related that the Prophet of Allāh said, "A person who, out of humility, shuns fine clothing when they have the ability to wear it will be called by the Almighty on the Day of Judgment before all of creation and given the opportunity to choose whatever garments of faith³⁶⁰ they would like to wear." This ḥadīth was related by Tirmidhi.³⁶¹

Lajifa's: Intentional Lack of Attention to One's Appearance

The practice of the Sufi masters in this regard differs. Some paid no attention other way, neither to their appearance nor to their disregard of the same. On the other hand, the attention or disregard of some Sufi masters was clearly intentional. In all cases, the matter hinges on their intentions for, after all, "actions are but by intentions".

HADITH 219

رَمِيْلٌ قَالَ: حَدَّثَنِي أَبُو عَبَّاسٍ جَالِي أَيْلٍ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 (أَخْرَجَهُ 1031) مَنْ خَلَّى الْإِيمَانَ شَاءَ بَلَسَهَا.
 (أَخْرَجَهُ 1031)

360 The "garments of faith" mentioned here are those that will be given in recompense for the degree of one's faith. Then, in the same way that faith differs in terms of how it is practised, likewise the garments of faith will also differ in quality, the person in the ḥadīth may not necessarily be deserving of the finest of these garments, owing to the quality of his faith. However, owing to his humility in regard to dress, he will be given the choice of the very best garments of faith in the next world, y t d.

361 Tirmidhi: 281

Abū Zaynab related that Ibn 'Abbas said to ~~him~~, "When the Harun tribe revolted, I went to 'All g, and he told me to go to them. So I dressed in the best of my Yemenite clothing and, when we met they said, 'Welcome, O son of 'Abbas! What clothes are these?' So I replied, 'Don't find fault with me. For, verily, I have seen the Prophet of Allah wearing clothes even finer than these.'" This was related by Abū Dawūd.⁶⁰

Usages: Lack of Attention to One's Appearance

*The explanation of this ḥadīth may be found in the explanation of the previous ḥadīth [218]. This ḥadīth is evidence for the usage mentioned there. Noone should entertain the doubt that this ḥadīth supports the position that constant attention must be paid to one's appearance. This is because such attention would mean that a habit would have to be made of attending to one's appearance, and that is clearly not a *good* thing. If, however, a special occasion requires that a master pay special attention to his appearance then there is no harm in that. The actual practice of the Prophet and his Companions was a lack of attention to their personal appearance; therefore the ḥadīth should be understood as indicating not disregard for their appearance but a lack of attention to such disregard.*

HADĪTH 220

أَخْصَرَيْنِ. (أخرجه أصحاب السنن)

Abu Rīmthah related that he saw two green garments on the Prophet of Allāh *Thi* was related by Abu Dawud, Nasa'i, Ibn Majah and Tirmidhi.³⁶³

Usages: Wearing Clothing of the Same Colour

It is the regular practice of some Sufis to be dressed from head to toe in clothing of the same colour. Now, obviously, if they do this in order to show off, then it is blameworthy. On the other hand, if they do so out of some practical consideration, like if they find that clothing of one color or another shows less dirt and wears longer, then there is no problem with that.

362 Abji Diwud: 4037

363 Abu Dawūd, 4065, Tirmidhi: 2812, Nasa'i: 5321

HADIṬH 221

٤- * 4- وَإِذَا رَأَوْا عَلِيًّا، فَقَالَتْ: فَبُيُضِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ مَلِيحًا (أَخْرَجَهُ الْخَمْسَةَ * ٨١ السَّائِي)

Abu Burdā said, "I went to see 'A'ishah &, and she took out for us a rough blanket and a thick *izār*, saying, 'These are what the Prophet of Uṭah \$ was wearing when he was taken.'" This was related by Bukhari, Muslim, Tirmidhi and Ḍāwud.³⁶⁴

1848: IVearing Wool

(one Sufis regularly wear woollen blankets. Indeed, it comes as no surprise to this insignificant one that some people say the name Sufi is derived from the mini for wool, or *suf*. Then, as long as this is done for reasons other than hypocrisy, this hadith may be said to be the source for such a practice.

HAD1TH 222

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَانَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ يَوْمَ كَلَّمَهُ رَبُّهُ تَعَالَى سَرَاوِيلٌ صُوفٍ وَجَبَّةٌ صُوفٍ وَكِسَاءٌ صُوفٍ»^{*[Jill مذي]}

Ibn Mas'ud related that the Prophet of Allah said, "On the day that the Almighty spoke to Musa he was wearing woollen trousers, a woollen *jubbah* [floor-length shirt], a woollen blanket and woollen sleeves." This was related by Tirmidhi.⁷⁴

Usages: Wool

This hadith, too, points in an ever more complete manner to what was mentioned in the commentary on the previous hadith [121].

164 Bukhārī: 3108, Muslim: 2080, Abu Dawūd: 4036, Tirmidhī: 1733

365 Tirnuduht 1734

passed on by similar means even until the present. The hadith above explains that this claim is baseless and without merit. The purpose who strive to establish this claim is to prove that there are certain although contrary to the Sharia, are nonetheless permitted. Such an assertion, not only incorrect, but it borders on disbelief as well. The whispered confession mentioned in hadith [188] of this collection had to do with some particular matter, as there is nothing to indicate that it was related to tasawwuf. The thing that is passed from chest to chest is a spiritual relationship of the type explained in hadith [149]. Finally, it should be clear that the instructions to aspirants in confidence by Sufi masters are in no way contrary to the Sharif. The confidential nature of such teachings is rather owing to the personal approach taken by the master as explained in hadith [4].

Reform: Sacrificing in the Name of Other than God

Among ignorant Sufis and their followers the practice of consecrating a pledge by sacrificing an animal is widespread. The prohibition against sacrificing animals in the name of other than Allah explains that such pledges are also prohibited because the prohibition of the first is general in meaning and therefore inclusive of the second. In addition, such pledges, though made in the name of Allah, are actually performed to placate or influence others, as explained by the author of *ad-Durr al-Mukhdar* and other jurists. This is why the practice of consecrating pledges by sacrificing animals is clearly both blameworthy and akin to shirk or associating others with the Almighty.

Reform: Censure of Those Unqualified to be Masters

The hadith openly states that those who prevent the blind from finding their way are accursed, it is also obvious that the way to the afterlife is more important than the highways and byways of the present life. Therefore, those blind to the way to the afterlife are in more need of guidance than those who are blind to the ways of the world.

The Almighty says: It is not their eyes that are blinded but blinded are the hearts in their chests.³⁷⁷

So, if people who prevent the blind from finding their way in the world are accursed, people who prevent others from finding their way to the afterlife are even more deserving of such a curse. Those whose claims to be spiritual guides or masters are false, or are made out of ignorance, or in order to deceive others, are clearly the subject of this curse. For such people, it is necessary that they repent.

HADITH 228

أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا ابْنَ آدَمَ! تَقَرَّغْ لِعِبَادَتِي أَمْلًا صَدْرَكَ غَنَى وَأَسَدُّ فُقْرَكَ، وَإِنْ لَا تَفْعَلْ مَلَأْتُ بِكَ شُغْلًا لَمْ تُجِزْ. (أخرجه جلد 1) (cS-T>jd1)

Abd Huraira related that the Prophet of Allah stated that the Almighty says, "O son of Adam! If you devote yourself to worshipping Me, I will fill your chest [to overflowing with wealth and virtue], and I will tender you free from want. But if you do not do this I will fill your two lands to overflowing with toil, and I will not render you free from want." This was related by Tirmidhi.³⁷⁸

Ujigs: Abandoning Worldly Toil

It has ever been the way of the Sufis to eschew concern with worldly affairs, and it has ever been the complaint of their critics to label them unproductive and to harden on society. The above hadith appears to indicate the virtue of what to do, though it should be pointed out that there are conditions to be satisfied, including ability, patience and the absence of subtle leaning of the heart [towards the world].

HADITH 229

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَدِيثٍ طَوِيلٍ: «وَمَا أَقْبَلَ عَبْدٌ عَلَى اللَّهِ بِقَلْبِهِ إِلَّا جَعَلَ اللَّهُ قُلُوبَ الْمُؤْمِنِينَ تَنْقَازُ إِلَيْهِ بِالْوُدِّ وَالرَّحْمَةِ» بِكُلِّ بَيْتٍ أَسْرَعَ. (أخرجه الترمذي)

Anas related that the Prophet of Allah stated as part of a lengthy discourse, "No servant ever approaches the Almighty in complete sincerity except that the Almighty makes the hearts of the believers incline toward that person with love and caring; while Allah is the first to bring that person every manner of goodness." This was related by Tirmidhi.³⁷⁹

Miscellaneous: The Truth of Inner Relationships

There are two essential factors for the heart to become attached to Allah con-

HADITH 233

عن أبي عبد الله⁴¹¹ بن أبي بختَرٍ رضي⁴¹² عنه⁴¹³ أنه طَلَحَ الْأَنْصَارِيَّ
بِقُلٍّ 3. uJ, Jj ku. 4* Jj-Li يَرُدُّ وَيَلْمِسُ فَانْحَبِ/ Jtb Ā'iid.
تَبَعَهُ. عَنْهُ رَجَعَ صَلَاتِهِ Jj lip 1 يَزِدِّي كَمْ Ā'ii: Jj
فِي مَالِي هَذَا فَنَتَهَ فَجَاءَ الرَّسُولُ 1 (411 ju 50) 1 jji Ā'ii
vUJL, <e>-yii) c-t-i 4i j- Ī-Ā'ii jji 14) 1 Jjji jf Jia <y(i

Abū Abdullāh ibn ʿAbī Bakr related that Abū Talḥah al-Anṣārī & was offering *ṣalah* in his orchard when a bird flew into the orchard. It began flying around looking for an exit but could not find one. Abū Talḥah A was pleased with this [fact that his orchard was so dense that a bird was finding it difficult to find a way out]. He followed it with his eyes for some time and then turned his attention back to his *ṣalah*. But he [had become so distracted that he] could not remember how many rakats he had offered. He thought to himself, saying: "This property of mine has put me into a great tribulation [for I could not concentrate in my *ṣalah*]." He went to the Messenger of Allah and informed him of what he experienced in his *ṣalah*. He said: "O Messenger of Allah! I am giving this orchard away for the sake of Allah. You may dispose of it as you like." This was related by Malik⁷⁸³

Commentary: The Practice of Surveillance of the Heart

Among the practices of the Sufis is to maintain constant vigilance over the heart keeping it under surveillance to see what condition it is in. When they discern changes in its condition, they make appropriate adjustments. Gauged on the action of this Companion and the Messenger considering it to be permissible, the acceptability of this practice becomes clear because his coming back to attention [in *salah*] resulted from his vigilance (*muraqabah*).^{3***}

The Condition of Self-respect

To detest something which makes a person heedless of Allah is a commendable condition. This is known as *ghayrah* (self-respect). This hadith affirms this condition.

383 *Muwatta* : pg. 34

384 Also referred to as vigilance and contemplation, *muraqabah* is mentioned in
of this translation, v t d.

«Id known stories are told of the pious who, when they saw a tidbit (one who is) unjust of Allah greatly attached to something, ordered him to divest himself of it. The present hadith is the source of this treatment. This Companion ؓ , thought of this treatment (for himself) and the Messenger of Allah ﷺ affirmed it. The science of hadith refers to this as a taqrir (an affirmation made by the Messenger of Allah ﷺ).

HADIṬH 234

عَنْ أَبِي الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَطْرُقُنِي كَمَا أَطْرَبَ النَّصَارَى ابْنَ مَرْيَمَ؛ فَإِنَّا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ». (أخرجه البخاري)

Ibn Abbas¹ related that he heard ‘Umar ^{£3}, say: ‘I heard the Messenger of Allah[£] saying: “Do not elevate me as the Christians elevated the son of Maryam [by claiming that he is a god or the son of God]. I am merely a servant. So refer to me as the servant and Messenger of Allah. [Because all of my virtues and merits are included in this. When enumerating my virtues and merits, it is necessary to confine yourselves to these qualities. Anything beyond this belongs to the rank of divinity, and that is not lawful for me].” Bukhari reported it²⁸⁵

Commentary: Abstaining from Excesses in Praising One's Sheikh

It is learnt from this ḥadīth that one should not go to excesses in praising one's sheikh or any other pious personality to the extent that one reaches the limit of lies or polytheism. If such excesses are prohibited vis-a-vis a prophet, how can they be permitted for a (close friend of Allah)?”

HADITH 235

b-ali kân ṣlēm: ʾmān kān ṣlēm: 411 Jia 411 cīj-xj Jli ٤١١ جلي رضي Jp
W ʾAḥīb flāna 3- ā y Ctf.N^e Ilid ٤١١ احب فلانا 3- ا ي عتف ن ايلىد
(ijila jil j jGʾfl̩ <5-y>) d ٤١١ ايلياد Iā Sā lās

385 Bukhari-, 3445

in kissing his waist. He said; "This is what I really wanted to do."
 >^1 related by Aḡu Ḍawūd."
This was

(1) ^ḥilāhiyy: joking does not Negate Perfection
 (2) ^ḥilāhiyy: people are under the mistaken impression that to attain wilāyah and kamāl
 (3) ^ḥilāhiyy: it is necessary for a person to have an absolutely emotionless heart
 (4) ^ḥilāhiyy: that he should have no human traits in him. It is clear from this ḥadīth, that
 (5) ^ḥilāhiyy: a sincere and cheerful disposition in speech or in action whereby the person
 (6) ^ḥilāhiyy: (not) belittle anyone nor hurt him does not negate perfection and piety. This
 (7) ^ḥilāhiyy: especially so when the purpose is to cheer someone up or, more than this, to
 (8) ^ḥilāhiyy: make the person feel at ease so that he may be able to ask something about Islam
 (9) ^ḥilāhiyy: openly [and without hesitation!]. In such a situation, it [this joking and light-
 (10) ^ḥilāhiyy: heartedness] will become an act of worship.

We also learn from this ḥadīth that although it is necessary for the aspirant murīd to be extremely respectful of his sheikh, if he sees that the sheikh himself is in a jovial mood, he should emulate him because this is what respect demands at such a time.

It is also obvious from this hadith that there is nothing wrong with a person kissing the hands, feet, forehead, etc. of one's sheikh. However, one should not transgress the limits of the SharVa in this regard.

HADITH 237

[illegible]

3B7 Abū Dāwūd: 5224

palm be placed at his grave. This was related by al-Bukhari in a ch heading.

Commentary: The Custom of Planting a Tree Near a Grave

Some people plant a tree near a grave with the intention of the deceased benefit from the tasbih (glorification) of the tree and enjoying the companionship of the tree. The basis for this is derived from this hadith. The Companion is probably based on the act of the Messenger of Allah when heft, saw the inhabitants of two graves being punished.

fresh date branches on each and said: "There is hope that the punishment be lightened at least until these branches become dry." The Companion many scholars after him, considered this act to be the ratio legis for the above mentioned practice. Therefore, there is precedent for the practice if this is on the intention.

Others are of the opinion that this lightening of the punishment was due only to the Prophet's supplication, that the acceptance of the supplication was time-bound, and that the period of time was till the branches become dry.

Based on this, this custom has no connection whatsoever with this hadith. But the majority of scholars prefer the first explanation. However, this does not prove the permissibility of laying flowers or a bed of flowers because the purpose of this is solely adornment or gaining proximity to the one in the grave. This I practice or this belief is an absolute innovation (bid'ah). If this was not their purpose, why would they have first of all resorted to these formalities? Secondly, the graves of ordinary, sinful servants of Allah were more eligible for this and not the graves of the awliya (the pious servants of Allah). There is greater need for this where there is the possibility of punishment.

HADITH 243

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِيُحْيِيَ فِيهِ نَفْسًا، يَحْيَا فِيهِ نَفْسًا خَيْرًا مِنْهَا»

((f-b>jl

Anas S. related that the Messenger of Allah said: "When a person is buried in his grave and his companions turn away to depart, he [the per-

the grave] hears their footsteps." This was related by Bukhari, Mus-

abu Dawud and Nasa'i.³⁹⁴

Kihiry: The Issue of the Deceased's Ability to Hear

contentious issue. Some scholars affirm this on the basis of this, hadith others reject it on the basis of the Quranic verse: "Surely you cannot make the deceased hear". Those who affirm the ability of the dead to hear say that makes a figurative reference to the unbelievers as being "dead" and before has no connection with this issue. Those who reject the ability of the dead to hear reply that although the verse contains a figurative expression, the minisc meaning is essential in the thing which is used figuratively. Therefore, inability to hear is established for the deceased in its real meaning. In turn, directly of those who affirm the ability of the dead to hear is that this principle establishes only that the meaning of the "deceased" is the intrinsic meaning of deceased, while having nothing to do with the meaning of "you cannot make the deceased hear. In this case there is a figurative giving of an unrestricted meaning to a restricted circumstance; and the ability to hear refers to hearing that is beneficial. This therefore means that the deceased, in the true meaning of being deceased, are unable to hear anything that is beneficial. In this case, the need to turn to a figurative interpretation is in order to reconcile the meanings of the two apparently contradictory texts. Evidence for the same is that it is obvious that while the unbelievers have the ability to hear, they are nonetheless unable to hear what is beneficial. In short, both sides of this debate go into lengthy discussions in this regard and there is leeway on both sides. However, the belief of the masses who consider the deceased to be omni-present, watching, possessing absolute powers over matters, etc. is an absolute deviation. If their belief cannot be rectified without rejection of the deceased's ability to hear, it becomes obligatory to unilaterally reject the deceased's ability to hear.

HADITH 244

عَنْ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِيُحْيِيَ فِيهِ نَفْسًا، يَحْيَا فِيهِ نَفْسًا خَيْرًا مِنْهَا»

Abu Huraira S related that the Messenger of Allah said: "The remaining pebbles in the masjid take the name of Allah and beseech the person

³⁹⁴ Muslim: 2870, Abu Dawud: 4751, Nasa'i: 2052
Bukhari-1374»

³⁹⁵ Al-Qur'an 27:80

who wants to throw them out of the masjid to leave them in the masjid"
This was related by Abu Dawūd.⁷¹⁶

Commentary: The Issue of Inanimate Objects Having the Power of Perception
The perception and speech of inanimate objects which are exposed to the people *of kashf (unveiling)* is obviously supported by this hadith. The pebble has such perception that it knows that it is being taken outside. It also has this power of speech whereby it resorts to the name of Allah as an intermediary. There is no justification for turning away from the plain meaning [of this hadith]. The other hadith, which makes reference to the pillars [of the masjid crying], is even more explicit in this regard.

HADIṬH 245

[illegible]

ʿAlī ibn ʿAlī related that: “We went as a delegation to the Messenger of Allah ﷺ and pledged allegiance to him and offered ṣalāh with him. We informed him \$ that there was a Christian place of worship in our land [and we wished to convert it into a masjid]. We asked him \$ for some of his left over ablution water [which we would sprinkle at that place for blessings]. He \$ asked for some water, performed ablution, gargled with it, and then poured it into a small water skin. He \$ then said: “When you go to your land, raze the place of worship, sprinkle this water over it, and build a masjid at the spot.” We said: “Our land is far, and the heat is intense. The water will evaporate.” He said: “Add more water (to the water which I gave you) and its blessings will also increase.” This was

related by $Nasā'L^{397}$

HADIṬH 246

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَقُّ مَعَهُ، أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةُ الْإِنْفِ يَدَ رَجُلٍ. (أخرجه مسلم)

related, "I saw the Messenger of Allah" when the barber was jaiwing his head. His Companions were standing around him, not flowing his hair to fall anywhere but into the hands of one of them [i.e. entry hair of his fell into the hand of someone or the other]." This has been reported by Muslim.¹⁸

HADIṬH 247

أَنْسَى - ﴿قُلْ لَا إِلَهَ إِلَّا اللَّهُ﴾ : JIS 4) اِ
نَطَمًا، فَيَقِيلُ عِنْدَهَا، فَإِذَا قَامَ أَحَدَتْ مِنْ عَرَفِهِ وَسَعَّرَهُ فَجَمَعْتُهُ فِي فَأَوْرَةٍ، ثُمَّ جَعَلْتُ
مِنْكَ، فَلَمَّا حَصَرَ أَنْسَى لِي اللهُ عَنْهُ أَوصَى أَنَّ خَوْطُوهُ مِنْ ذَلِكَ الْمَك.

(آخر جه الشيخان والنسائي)

Anas & related that Umm Sulaym & used to lay out a leather mat for the Messenger of Allāh (when he used to go to her house). He used to take a siesta there [she was a close relative of his]. When he got up, she used to gather his perspiration and hair [which had fallen off his body] and place it in a bottle. She would then mix it with another perfume. 'Then Anas & [who was the son of Umm Sulaym &] approached death, he made a request for this mixture to be added to his burial shroud.'" This was related by Bukhārī, Muslim and Nasa I??"

Commentary: The Practice of Acquiring Blessings

Having a desire and showing reverence for the items belonging to the pious masters, as well as seeking to acquire blessings from them, both when they are alive and dead, are established as acceptable practices from the above three hadiths.

HAḌITH 248

عَنْ مُوسَى ۖ سَمِعْتُ النَّجَاشِيَّ صَاحِبَ الْحَبْشَةِ ۖ

396 Abu Dawūd: 459

397 Nasa⁷i:7O2

398 Muslim; 2325

399 Bukhari:6281,Muslim:2332,Nasal: 5373

يُقُولُ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنَّ الْإِسْلَامَ دِينُ اللَّهِ، وَأَنَّ الْإِسْلَامَ دِينُ اللَّهِ، وَكَوَلَا مَا آتَانَا بِهِ مِنَ الْمُلْكِ، وَمَا تَحَمَّلْتُ مِنْ أُمُورِ النَّاسِ لَأَتَيْنِيهِ حَتَّى أَجْلُ تَعْلِيهِ. (أخرجه أبو داود)

Abū Mūsā [ؓ] related, "I heard an-Najashi, the ruler of Abyssinia, saying, 'I testify that Muhammad is the Messenger of Allah and he is the one whose glad tidings 'Isa' conveyed. Were it not for this kingdom and the affairs of the people for which I am responsible, I would have gone to him and carried his shoes.'" This was related by Abu Dawūd.⁴⁰⁰

Commentary: The Practice of Attending to the Pious

It is considered to be an honour to carry the shoes of the spiritual masters. The desirability of this practice is obvious from this hadith. However, if the spiritual master personally prohibits this, obedience to his order is given preference over this service. To unnecessarily insist on carrying out this service entails causing discomfort to him and is a very detestable act.

HADITH 249

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثٍ مُكَامَلَةٍ هِرَقْلُ أَبِي سُفْيَانَ (وَلَمْ يُنْكَرْ عَلَيْهِ) وَسَأَلْتَهُ هَلْ يَزِيدُ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةٌ لَهُ فَرَعَمَتْ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ [13] الْحَدِيثُ أَخْرَجَهُ ابْنُ أَبِي خَالٍ

Ibn 'Abbas [ؓ] related the conversation between Heraclius and Abu Sufyan [these statements of Heraclius were not refuted by the Companions, thus establishing their authenticity]. [Heraclius said]: "I asked you: 'After embracing the religion of Muhammad, does anyone renounce it out of displeasure with it?' You replied: 'No.' This describes the state of true faith when its freshness is absorbed in the believers' hearts." This was related by Bukhari and Muslim.⁴⁰¹

Commentary: There is One Thing [Iman] which Never Subsides

This theme is well known by another statement: "When something achieves its goal and is perfected, it does not subside and it does not reject what it has achieved." This is clearly supported by this hadith. Although this statement is attributed to Heraclius, it can be accepted as authentic since it was accepted by

of the early generations. Seekers (salikīn) who go astray should be understood to have done so.

HADITH 250

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 3* الْوُحْيَ الرُّؤْيَا 3 in Ca 3 النُّوْمَ، 3 CAS لا يرى 3* إِلَّا بِحُلُمٍ 3* فَلَمَّا بَدَأَ 3* قَالَتْ: 3* إِنْ كَانَ 3* جَاءَ الْحَقُّ، 3* فَقَالَ: 3* أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 3* فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي، فَقَالَ: 3* أَفَرَأَيْتَ 3* إِنْ بَدَأَ 3* فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ سَلَّمَنِي 3* (أَخْرَجَهُ ابْنُ أَبِي خَالٍ) 3* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، 3* أَفَرَأَيْتَ 3* وَرَبَّكَ الْأَكْزَمُ الَّذِي عَلَّمَ بِالْقَلَمِ، 3* عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ 3* فَرَجَعَ هَارِسُ 3* (4) عَلَيْهِ وَسَلَّمَ يَرْجِفُ فَوَادَهُ فَدَخَلَ 3* خَدِيجَةُ 3* وَأَخْبَرَتْ 3* (أَخْرَجَهُ الْبُخَارِيُّ)

'A'isha & related that, "Revelation to the Messenger of Allah commenced with dreams that came true whatever dream he saw, he would see the realisation thereof as clear as the morning light. He then became attached to solitude and would go into seclusion in the cave of Hira and engage in worship for several nights in succession without going back to his family. He used to carry provisions [food, drink, etc.] for this stay. He would then return to Khadijah and again take provisions for a further period. This continued until the truth came to him while he was in the cave of Hira. The Angel [of revelation] came to him and said: 'Read.' He replied: 'I cannot read.' The Messenger of Allah then said: 'He seized me and squeezed me till I reached the limit of my strength [i.e. till I had no strength left]. Then he released me and said: 'Read!' I replied: 'I cannot read.' He again seized me and squeezed me till I reached the limit of my strength. Again he released me and said: 'Read.' I replied: 'I cannot read.' He seized me a third time and squeezed me till I reached the limit of my strength. He then released me and said: 'Read.' I replied: 'I cannot read.' He said: 'Read in the name of your Lord Who created: He created man from

400 Abu Dawūd: 3205

401 Bukhari: 7, Muslim: 1773

HADITH 253

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فُتِحَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ. (٤٠٥) [Zf p au jL? 4a H jL c jz] (^•jKl4i-y>d) -C-j-U-I

Abū Huraira j£ related that when Khaybar was conquered the Messenger of Allāh j£s was presented with a grilled sheep that was poisoned. This is reported by Bukhari.⁴⁰⁵

Commentary: Exposure of the Unseen is not Continuous

The latter part of this hadith states that the Messenger of Allah 4 actually ate some of it. But when he learned [that it was poisoned], his hand retracted [and he refrained from eating more of it]. However, the effect of this poison lasted till the end of his life. Two lessons may be learned from this: (1) knowledge of the Unseen is not granted on a permanent basis. Indeed, if that had been so, the poisonous nature of the meat would not have been concealed from him when he began eating. (2) Supernatural abilities are not permanent. If not, this poison would not have had an effect on him. When the paranormal knowledge and supernatural abilities of a Prophet are not permanent, what can be said of these things in relation to others?

HADITH 254

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فُتِحَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ. (٤٠٥) [Zf p au jL? 4a H jL c jz] (^•jKl4i-y>d) -C-j-U-I

Abū Huraira £ related, "I went to the Messenger of Allah 4 one day with some dates and said: 'O Messenger of Allah! Pray for blessings in these dates.' He gathered them together, prayed for blessings in them, and said: 'Take them and place them in this bag of yours. Whenever you wish

irres from there, place your hand inside the bag and take out as many wasaqs (a dry measure) from it while in the cause of Allāh. I continued eating from it and gave others to eat as well. This bag never left my side until the day when 'Uthmān was martyred, the bag burst and fell to the ground. I was greatly saddened by this." This was related by Tirmidhi.⁴⁰⁶

(Alimentary: The Reality of the Unseen Hand

^part from the normal ways of earning one's livelihood, there are three other categories: (1) By way of a supernatural act as related in this hadith. (2) A person reads a certain supplication and without seeing anyone openly giving him, he finds something daily in his pocket or under his pillow, etc. (3) The servants of illih serve and attend to him. The third category is known as *fi al-ghayb* (openings). The masses refer to the second category as the "unseen hand". It is known that provision of the second category may be delivered by jinn irrespective of whether it is wealth or otherwise by illegal means, or from one's own wealth may also be obtained under compulsion. Clearly, these categories are and is essentially a miracle attributable to a Prophet or a pious personality.

HADITH 255

عَنِ الْمُسَوِّرِ بْنِ حَزْمَةَ جَدِّ خَطْبَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِنْتُ أَبِي جَهْلٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا أَيُّهَا النَّبِيُّ، إِنِّي أَسْأَلُكَ بِكَرَمِ اللَّهِ وَكَرَمِ رَسُولِهِ وَكَرَمِ أَهْلِ بَيْتِهِ» (٤٠٦) [Zf p au jL? 4a H jL c jz] (^•jKl4i-y>d) -C-j-U-I

Al-Miswar ibn Makhramah & related the incident when Ali proposed to the daughter of Abū Jahl. He [al-Miswar] said: "I heard the Messenger of Allah 4 saying while on the pulpit: 'Bānu Hashim ibn Mughirah sought my permission to marry their daughter to Āli ibn Abi Tālib. I will not permit this. I will not permit this. I will not permit this unless Ibn Abi Tālib wants to divorce my daughter first and then marry their daughter."

Fatimah is a part of me, and whatever causes uneasiness to her causes
uneasiness to me, and whatever hurts her hurts me." This was related by
 Bukhārī, Muslim, Abu Dāwūd and Tirmidhī.⁴⁰⁷

Commentary: Expressing Anger Over Certain Lawful but Unpleasant Matters
Such a marriage was permissible and lawful, as is obvious from the teachings of the *Shari'a*. In fact, there are express statements by the Messenger of Allah ﷺ to support the laudfulness of marriage to multiple women. Nonetheless, this particular marriage was one that the Prophet disliked. It may be inferred from this hadith that under special circumstances, if unhappiness is expressed over a lawful matter, and others refrain from it in consideration of that displeasure, then refraining from that lawful act will not be considered an attempt to make the law unlawful. Such incidents are also witnessed with regard to spiritual masters

HADĪTH 256

اَللّٰهُ عَلَیْهِ سَلَامٌ P5
 اَزِي دِي كَالِي رَجُلُ لِرَسُولِ اللّٰهِ رَضِيَ
 اَذْبَحْ اِنْ جِي JI jI Ci LJSJ la sSjS jSx JJ ip
 اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاْعِدُونَ P up
 اَتَاكَ يَدْرَكَ U

Thābit ibn ad-Dahhāk related that a man said to the Messenger of Allah & “I vowed to slaughter an animal at a certain place—a place where people in the times before Islam (*jahiliyyāh*) used to slaughter their animals.” He asked: “Was that a place where animals were slaughtered to idols?” He replied: “No.” He asked: “Were any pagan festivals celebrated at that place?” He replied: “No.” He said: “You may fulfil your vow.” This was related by *Abu Dawūd*.⁴⁰⁸

Commentary: An Incorrect Intention has an Effect on the Slaughtered Animal

It is certain that this person would have slaughtered the animal in the name of Allāh because he was a Muslim. Despite this, the Messenger of Allāh made inquiries about the description of the place in order to gauge the intention of the person who took this vow. It is clear from this hadith that even if a person slaughters an animal in the name of Allāh but has an evil intention; the evil

407 Bukhārī: 5230, Muslim: 2449, Abū Dāwūd: 2071, Tirmidhi: 3867, Ibn Majāh: 1998

408 Abū Dāwūd: 3313

will have an effect on the slaughtered animal. The ruling with regard
 slaughtering animals in the name of saints or pious personalities should
 * (erred from this hadith. Certain Sufis and like-minded people have been
 n to commit errors in this regard.

HADITH 257

عَنِ عَبَّاسٍ رَضِيَ ^U_p ail JUU :J_y-y> dil j-i'4' وَسَلَّمٌ 41 J⁴¹ p
ظَهَرَتْ يَتَابِعُ الْحِكْمَةِ (P⁹) لِسَانِهِ. (أَخْرَجَهُ) (ijj)

Ibn Abbas related that the Messenger of Allah said: "Whoever worships Allah for forty days with sincerity, fountains of wisdom shall gush forth from his heart and issue from his tongue." This has been reported by Razin.⁴⁰

Commentary: The Practice of Forty Days

Many spiritual masters have adopted the practice of remaining in seclusion for forty days for the purpose of worship. This hadith is the basis for this practice.

Affirmation of Knowledge of Mysteries

It is related in the statements of the spiritual masters that certain special servants of Allah are bestowed with certain knowledge that is neither related [handed down from person to person] nor acquired [learnt]. This knowledge is sometimes referred to as *'ilm wahbi* (bestowed knowledge) and also as *'ilm asrar* (knowledge of mysteries). At times, esoteric knowledge and spiritual truths are spoken by the spiritual masters even though these were never uttered by anyone before them. This ḥadīth is the basis for the affirmation and consideration of such knowledge.

HADĪTH 258

الْأَسْوَدَ : حَلْفِي JLS, JI ٥٥١١ dīl ٥٥١١ عَنْهُ فَجَاءَ رَضِي CP 4p dīl p-P
قَامَ عَلَيْنَا (P*) ثُمَّ قَالَ: لَقَدْ J, التَّائِي عَلَى قَوْمٍ خَيْرٌ مِنْكُمْ Idī JLPi b1E
عَزَّوَجَلَّ يَقُولُ : إِنْ الْمُنَافِقِينَ فِي الذِّكْرِ الْأَسْفَلِ >E dr? £ فَيَقْسِمُ dīl aP

409 *Musnad ash-Shihāb:*

1:285. *al-Maqasid al-Hasanah*: pg. 395. It has also been reported by Abn

Nu^{4a}ym in his *al-Hilyah*

وَقَرَّقَ أَصْحَابَهُ
فَاتَبَتْهُ عَجَلَةٌ مِنْ صَحْبِهِ
يُفْطِنُهُمْ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ

Al-Aswad related, "We were seated in the assembly of 'Abdullah Ibn Mas'ud ؓ when Hudhayfah jg. came and stood over us. He offered the *salām* and said: 'Hypocrisy overcame a people some of whom were better even than you.' We said [in surprise]: 'Glory be to Allāh! Allāh' says that the hypocrites shall be in the lowest level of the Hellfire, [so how can those people be better than we Muslims]'" Then 'Abdullah ؓ smiled while Hudhayfah ؓ sat down in one corner of the masjid. When 'Abdullah ؓ stood up and his companions dispersed, Hudhayfah ؓ threw some pebbles at me and called me. I went to him and he said: 'I am astonished at his [Abdullah's] laughter, even though he understood what I said. [He ought to have clearly affirmed what I said. Those who were present could have misconstrued his laughter and assumed that he did not agree with my statement].'

Then Hudhayfah ؓ explained his statement, saying: 'Hypocrisy did overcome some people who were better than you. But they repented and Allāh accepted their repentance.'" This was related by Bukhari.⁴⁰

This means that those who repented from hypocrisy were actually some of the Companions [of the Messenger of Allah ^ﷺ]. It is an accepted article of faith that the Companions⁴, were superior [in terms of their spiritual ranking] to the Successors, Tabi'un [those who came after the Companions ^ﷺ]. Since the Tabi'un made up the majority in this particular assembly of people, the statement: “They were better than you and hypocrisy overcame them”, therefore, applies to the Companions ^ﷺ. Both conditions [of hypocrisy and absence of hypocrisy], however, did not obtain at the same time. Those who heard this statement [in that assembly] took the obvious meaning of this statement, considered the period of both conditions to be one, and therefore expressed their surprise.

Commentary: Speaking in Veiled Terms

Some statements of certain spiritual masters appear to transgress the bounds of the Shari'a. The purpose of the masters in making these statements is either to conceal something from those who are not capable of understanding it or to suggest a possible excuse. The following verse is an example of the first purpose:

Do not share the secrets of love and its ecstasy with the vainglorious
Keep it from him so he can perish in the torment of self-conceit

i the followings an example of the second reason:

[lie talk of the lovers in matters of Divinity
Is a mere rapture of love, and never insolence

jji, hadith is the basis for all of this provided, of course, that the intention of the person making the statement is a good one. While the statement of this Companion appeared to be incorrect, it was in reality perfectly right. The most probable reason for his making this statement was to test his listeners and to demonstrate to them that the Almighty controls peoples' hearts and that they should therefore abstain from being conceited and thinking ill of others.

HADITH 259

عَنْ أَبِي مُلَيْكَةَ قَالَ: أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ بَدْرَ، كُلُّهُمْ يَخَافُ النِّفَاقَ عَلَى نَفْسِهِ وَلَا يَأْمَنُ الْمَكْرَ عَلَى دِينِهِ. (الْحَدِيثُ (أ) >)

(البخاري)

Abu Mulykah related, "I met thirty Companions of the Messenger of Allah & who participated in the battle of Badr [and thus earned special merit], AU of them feared hypocrisy for themselves and feared changes in their spiritual states." This was related by Bukhari.⁴¹

Commentary: Considering Oneself to be Irreligious

Such statements are often found in the speech and writings of the spiritual masters. The reason for this is that they are overpowered by fear. This hadith affirms the same condition with regard to the Companions. If this fear is with regard to the Hereafter, hypocrisy is taken in its obvious sense. If this fear is with regard to the present, hypocrisy refers to certain traces or acts of hypocrisy that represent to one degree or another a stage of hypocrisy.

HADITH 260

عَنْ ابْنِ عَبَّاسٍ cis : JIS <5 iil ^3 رَدِيفَ رَسُولٍ 'J-i *»1 >4 JI-j فَقَالَ :

⁴¹¹ **Bukhārī:** Under the chapter-heading 'Fear of a believer that his deeds are obliterated without his realisation' in the Book of Faith.

عَلَامًا | ٨ | ١١ | تَحَدُّهُ تَحَاكُّهُ | الْحَدِيثُ: اسْتَطَعْتُ | 36 | جُلُوتُ |
بِالرَّضَاءِ | 3 | 3' | 3'' | 3''' | ١ | ٢ | ٣ | ٤ | ٥ | ٦ | ٧ | ٨ | ٩ | ١٠ | ١١ | ١٢ | ١٣ | ١٤ | ١٥ | ١٦ | ١٧ | ١٨ | ١٩ | ٢٠ | ٢١ | ٢٢ | ٢٣ | ٢٤ | ٢٥ | ٢٦ | ٢٧ | ٢٨ | ٢٩ | ٣٠ | ٣١ | ٣٢ | ٣٣ | ٣٤ | ٣٥ | ٣٦ | ٣٧ | ٣٨ | ٣٩ | ٤٠ | ٤١ | ٤٢ | ٤٣ | ٤٤ | ٤٥ | ٤٦ | ٤٧ | ٤٨ | ٤٩ | ٥٠ | ٥١ | ٥٢ | ٥٣ | ٥٤ | ٥٥ | ٥٦ | ٥٧ | ٥٨ | ٥٩ | ٦٠ | ٦١ | ٦٢ | ٦٣ | ٦٤ | ٦٥ | ٦٦ | ٦٧ | ٦٨ | ٦٩ | ٧٠ | ٧١ | ٧٢ | ٧٣ | ٧٤ | ٧٥ | ٧٦ | ٧٧ | ٧٨ | ٧٩ | ٨٠ | ٨١ | ٨٢ | ٨٣ | ٨٤ | ٨٥ | ٨٦ | ٨٧ | ٨٨ | ٨٩ | ٩٠ | ٩١ | ٩٢ | ٩٣ | ٩٤ | ٩٥ | ٩٦ | ٩٧ | ٩٨ | ٩٩ | ١٠٠ |
(آخره ج ١ | ١ | ٢ | ٣ | ٤ | ٥ | ٦ | ٧ | ٨ | ٩ | ١٠ | ١١ | ١٢ | ١٣ | ١٤ | ١٥ | ١٦ | ١٧ | ١٨ | ١٩ | ٢٠ | ٢١ | ٢٢ | ٢٣ | ٢٤ | ٢٥ | ٢٦ | ٢٧ | ٢٨ | ٢٩ | ٣٠ | ٣١ | ٣٢ | ٣٣ | ٣٤ | ٣٥ | ٣٦ | ٣٧ | ٣٨ | ٣٩ | ٤٠ | ٤١ | ٤٢ | ٤٣ | ٤٤ | ٤٥ | ٤٦ | ٤٧ | ٤٨ | ٤٩ | ٥٠ | ٥١ | ٥٢ | ٥٣ | ٥٤ | ٥٥ | ٥٦ | ٥٧ | ٥٨ | ٥٩ | ٦٠ | ٦١ | ٦٢ | ٦٣ | ٦٤ | ٦٥ | ٦٦ | ٦٧ | ٦٨ | ٦٩ | ٧٠ | ٧١ | ٧٢ | ٧٣ | ٧٤ | ٧٥ | ٧٦ | ٧٧ | ٧٨ | ٧٩ | ٨٠ | ٨١ | ٨٢ | ٨٣ | ٨٤ | ٨٥ | ٨٦ | ٨٧ | ٨٨ | ٨٩ | ٩٠ | ٩١ | ٩٢ | ٩٣ | ٩٤ | ٩٥ | ٩٦ | ٩٧ | ٩٨ | ٩٩ | ١٠٠ |

Ibn ‘Abbas ؓ related, “I was sitting behind the Messenger of Allah ؓ on the same animal when he said: ‘O son! Remain constantly aware of Allah and you will find Him before you.’” This same hadith also states: “If you can act for the pleasure of Allah with conviction, then do so. If you cannot, then there is also a lot of good in exercising patience over distasteful matters.” This is reported by Razin with these words,⁴¹¹

Commentary: The Practice of Muraqabah

The meaning of the words “Remain constantly aware of Allah”¹ is the essence of *murāqabah* which is from among the essential practices of the *ahī Ṭarīq* (aspirants treading the path of Sufism). As for the special posture that is to be adopted when engaging in *muraqabah*, this is merely to reinforce the practice of *murāqabah* and is not the objective in itself. There is therefore no need for textual evidence to establish the legitimacy of this particular practice.

Closeness and Proximity

The fruits of *muraqabah* are closeness and proximity (to Allah).^{*} The words “you will find Him before you” are the consequence of “Remain constantly aware of Allāh”.

The Superiority of an Arif [Gnostic] over an Abid [Worshipper]

According superiority to seeking the Almighty's pleasure and to true conviction—both of which are among the practices of the spiritually adept, *ahlbāṭm*—over exercising patience with distasteful matters—which is among the practices of the worshippers (*ʿabidin*)—is clear proof of the superiority of the spiritually adept over those who practise outward deeds.

HADITH 261

وَمَا عَلَّمْتَنِي فِي هَٰذَا شَيْئًا مِّنْ قَبْلُ ۖ إِنَّكَ خَلِّيتَنِي فِي هَٰذَا شَيْئًا مِّنْ قَبْلُ ۚ وَآلِهَةٌ مِّنْ دُونِ اللَّهِ ۚ لَوْ كُنْتَ تَعْلَمُ ۚ ۝٤٢

412 Recorded in Hannad ibn al-Sariv's *Kitab az-Zuhd*: 1:304

وَأَنْ قَدْزُ عَلَيْهِ بَادَرْتُ ٨٤ وَإِنْ قَاتَيْتِي حَزَنْتُ ٨٥
وَسَلَّمَ: «فَلَيْكَ عَلَامَةُ اللَّهِ تَعَالَى ٨٦ يُرِيدُهُ وَلَوْ أَرَادَكَ لَغَيَّرَهَا لَهَاكَ ٨٧» (الترمذی)

Zivj al-Khayr & related: I asked, "O Messenger of Allah! Tell me the signs that differentiate between a person for whom Allah wills good and one for whom He does not will good." He asked: "O Zayd! Tell me how did you get up this morning?" I replied: "I love good and those who do good. If I find the ability to do good, I hasten towards it. If I lose such an opportunity, I become grieved and I become desirous of it." The Messenger of Allah & said: "That is the sign of a person for whom Allah wills good. Had He willed something contrary to this for you, He would have prepared you for it." This was related by Tirmidhi.⁴³

Commentary: The Sign of Acceptance

Ibis is clearly indicated in this hadith.

HADĪTH 262

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ وَيُعَرِّضُ بَيْعِي، لِأَنَّهُ يَكُونُ حُمَةً أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ فَقَالَ: «اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَذِبَهُ إِلَى النَّاسِ» (آخره) (ij) ١٩

Ibn Abbas related that someone said: "O Messenger of Allah! We occasionally have such thoughts in our hearts and experience such things that we would rather burn and become coal than express them verbally." The Messenger of Allah ﷺ became pleased and said: "Allah is Greatest! All thanks are due to Allah Who turned Satan's trap into nothing more than whisperings [and did not permit them to go beyond that]." This was related by Abu Dawud.⁴¹⁴

Commentary: The Way to Ward off Whisperings

The masters teach that the way to deal with whisperings is by means of the treat- 413

413 This is how the source of this *hadith* has been given in the original. However, in *Jami' al-Uswi*, it is referenced to Razin, which seems to be correct. It is also found in *al-Isabah*, 1:572, under the entry for Zayd al-Khavr.

414 Abū Dawūd: 5112

232 A SUFI STUDY OF ḤADITH

men! described in this ḥadīth. The essence of this treatment is that a person should not be troubled by whisperings. Instead, one should be pleased with them in the sense that Allah spared one the sort of tribulations that are worse than whisperings. One benefit of this happiness is that Satan is unhappy when a believer is pleased. When Satan sees a person deriving pleasure from whisperings, Satan will cease whispering to that person. Whisperings may also play a role in saving a person from greater tribulations. This is because when the soul obsessively turns its attention to these whisperings, then at such times, it does not find the opportunity to occupy itself with other more serious external or internal acts of disobedience. It thus safeguards itself [from those acts of disobedience]. The Persian poet therefore said:

This is an affliction to kill off many other afflictions.

We used the words "obsessively turns its attention" because one should not wittingly turn one's attention to those whisperings. Although this is not sinful, it is harmful. A ḥadīth of Bukhārī and Muslim contains an explicit order in this regard: "One must abstain". The happiness alluded to in the commentary above also refers to this situation. It should be obvious that when a person is preoccupied by happiness, the attention he or she gives to such whisperings will be negligible.

HADITH 263

عَنْ وَثِيلِ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ابْنِ جَدِّهِ أَكْبَرُ أَوْ أَبْنِ جَدِّهِ أَكْبَرُ؟ قَالَ: لَا تَقُولُ إِلَّا مَا تَقُولُ. (أَخْرَجَهُ الْبُخَارِيُّ)

Wathilah ibn al-Asqa⁴¹⁵ related that the Messenger of Allah said:

"One of the greatest fabrications is for a person to attribute himself to someone other than his own father [in other words, he/she is the son/daughter of someone, but claims to be that of someone else. For example, it is the habit of some people to claim that they are *sayyids*—from the family of the Messenger of Allah, Allah bless him and give him peace,—when in actual fact they are not]. Or he claims to have seen something which he did not really see [this includes false dreams and false visions]. Or he attributes something to the Messenger of Allah, Allah bless him and give him peace, which he did not say." This was related by Bukhari.⁴¹⁶

415 Bukhari: 3509

mentary: False Claims to Unveilings

This ḥadīth makes obvious reference to this being a sin. Unfortunately, many of those who make such claims are actually [doing so falsely and are guilty of] committing a sin.

tirelessness in Narrating Ḥadīth

One may be excused if, when quoting a ḥadīth, one assumes that the narrator (front whom the ḥadīth was related) was not mistaken (even though the narrator was mistaken). In their letters and writings, certain spiritual masters have used this license to include, whether intentionally or not, baseless ḥadīths. If, however, after being informed by legitimate scholars of ḥadīth that the ḥadīths they have quoted are spurious, the masters persist in quoting such narrations, as is the way of many an ignorant Sufi, there can be no excuses.

HADITH 264

عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ مَنْ قَالَ: إِذَا جَاءَ الْبُرْجُ الْوَحْدَانِ فِي رُؤْسِ الْجِبَالِ. (أَخْرَجَهُ رَزِينُ)

Isa ibn Waqid related that the Messenger of Allah said: "When the year 180 arrives, I permit my *umma* to abstain from marriage and to resort to living a solitary life on the mountain tops." This was narrated by Razin.⁴¹⁶

Commentary: Abstaining from Marriage and Living in Solitude

Some spiritual masters opted for this in order to avoid internal and external temptation are known to have adopted these means. The ḥadīth here clearly permits this in such circumstances. The year is named in order to make reference to this very situation [of temptation] because it was a time of many temptations.⁴¹⁷

416 'Ali al-Kanani has recorded this in his *Tanzih ash-Shari'a al-Marfu'a*: 2:346

417 It may seem incongruous to find a ḥadīth of questionable authenticity coming immediately after the author has cautioned against the circulation of such ḥadīths by Sufi masters. The only explanation that comes to mind is that the author regarded the collection (Taysir al-Wusul by al-Shaybani) from which he drew all the ḥadīths in this book, as reliable. However, while this is generally true, Taysir does include some dubious narrations and this, perhaps, is one of them, y t d.

HADITH 265

4.1 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ: أَعْقَلْتُهَا
 4.1 & '4.1 عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ: أَعْقَلْتُهَا
 C'ayJi a ^-^i) «Jsy; 1^1: J'u Jljffj وَأَتَوَكَّلُ أَوْ أَطْلُقُهَا

Anas & related that a man said to the Messenger of Allah ﷺ: "Should I tie my camel and place my trust in Allah, or untie it and place my trust in Allah?" He replied: "Tie it and place your trust in Allah." This was related by *Tirmidhi*.⁴¹⁸

Commentary. Resorting to Means does not Negate Placing Ones Trust in Allah. Adorning the means is not necessary for *tawakkul* (placing ones trust in Allah). This hadith is clear in this regard. It is not permitted to abandon certain means for all people. While certain means may not be abandoned by the weak-hearted. This hadith can be explained in both ways.

HADITH 266

عَنْ ابْنِ أَبِي كَثِيرٍ قَالَ: قَالَ أَبُو سَهْمٍ رَضِيَ اللَّهُ عَنْهُ مَرَّتَ بِأَمْرَأَةٍ فَأَخَذَتْ كُشْحَهَا ثُمَّ
 أَلْفَفَهَا، فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبَايِعُ النَّاسَ، فَأَتَيْتُهُ فَقَالَ: «أَلَسْتَ
 حِبَّ الْجَنَّةِ بِالْأَمْسِ بَلْ وَإِنِّي أَعُوذُ بِكَ وَسُورِ * قَبَائِعِنِي. (أَخْرَجَهُ jizj)

Ibn Abi Kithir related that Abu Sahn⁴ said: "A woman passed by me [in the street] and I brushed against her [being overcome by lust]. However, I immediately took my hand away [out of fear for Allah]. The next day, the Messenger of Allah ﷺ was accepting pledges of allegiance, bar al-A, from people and I, too, went [to him for the same purpose]. He said to me 'Are you not (he one who touched (that woman) yesterday?' " I replied

418 *Tirmidhi*: 2517

419 the error alluded to in this hadith actually included a third party the assumption must be here that the woman in question was unaware of what transpired. Otherwise, had him been aware the matter would not have been dealt with lightly in this instance. The lady neither reported the matter nor presented evidence to support a claim of wrongdoing. Interfering with women is clearly a prohibited and reprehensible act. Generally speaking, the shari'a prohibits all acts, however negligible in their own right that may lead to prohibited acts. Thus, even following women about (when there is no good reason to do so) is prohibited. In this case, when the Prophet ﷺ had extrasensory knowledge of the act, it is deduced that he understood as well that the woman had not been aware of the touch and had therefore not been harmed. Most important!), the Prophet ﷺ was satisfied that the guilty party had caused harm only to himself, and that the man had truly repented and would never commit such an act again, *binally*, in the absence of either a complaint or evidence, no ruling could be made against the offender. It should also be noted that

Indeed, O Messenger of Allah! But I will never do that again.' Then he took the pledge of allegiance from me." This was reported by *Razin*.⁴²⁰

ynimciitry: Apprising an Aspirant of an Error Committed in Privacy

I, is the practise of some spiritual masters when they learn, either through a spiritual vision, *kashf* or through evidence or information, of an improper act (committed by an aspirant, that they apprise the aspirant of the same for purposes of reprimanding and correcting. If they apprise the aspirant in the presence of others, they do so in vague terms so that the aspirant may not be publicly embarrassed. This hadith makes reference to all of this. However, spiritual visions are not to be used [or accepted] as legal evidence. Therefore, punishing the person or thinking ill of him or her on the basis of such visions is not permissible. At times a spiritual master may be aware of a wrong committed by an aspirant, and yet the master will not apprise him of it owing to some underlying reason such as the fear that it might make the aspirant more audacious, and so on.

HADITH 267

عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ 4.1 عَنْهُ 3 حَدِيثٌ * 44- jLyj- J'j- السَّلَامُ 4* r*
 1. j 4^4) 4.1 جَزَيْتُكَ فَخَبَرْتَنِي عَنِ الْإِحْسَانِ 4.1 كَأَنَّكَ
 فَإِنْ لَمْ تَكُنْ فَإِنَّهُ يَرَاكَ. الحديث (مسلم)

I mar ibn al-Khattab related the hadith in which Jibra'il posed certain questions to the Messenger of Allah ﷺ. [One of the questions "as this]: tell me. What is *i/sdn*?" [The literal meaning of this word is to worship in the best possible manner. In other words, in a way that is devoid of ostentation and inattention. In short, such worship must have the qualities of sincerity and presence of mind]. He replied: "It refers to worshipping Allah as though you are seeing Him. [In other words, if you were to see Allah at such a time, how would you worship Him? That is how you should worship Allah. It is inevitable that worship under such circumstances will be performed with the utmost sincerity and presence of mind. That is how you are supposed to worship Allah. If you do not see Him, the need to worship Him like that is still present because] if you do

extrasensory evidence, even when presented by the Prophet ﷺ himself, cannot be considered admissible in court of law. And Allah knows best. y t d.

420 This is reported in *al-Istidb* under the entry of Abu Sahn. Its chain is strong as Hafiz Ibn Hajar has commented in *al-Lfah* 4:103

this question was posed after the Messenger of Allah was asked about the essence of iman and Islam. It may be inferred from this that, apart from beliefs and outward deeds, there is something else worthy of acquiring. This is referred to as ihsān. Ihsan, as explained in this hadith, is the essence of the Sufi way. The hadith therefore affirms the correctness of the Sufi way.

HADIṬH 268

عَصَايَ أَصْحَابِي: «أَبَايَعُونِي عَلَى لَا تُشْرِكُوا» (L I 4) ٤) لَاشْرِكُ إِلَّا بِاللهِ عَلَيْهِ وَسَلَّمَ وَحَوْلَهُ (mUj). الحديث. (Sil)

 $(U_p$

ʿUbadah ibn as-Samit related that while a group of his Companions were around him, the Messenger of Allah said: "Give me your pledge that you will not ascribe partners to Allah and that you will not steal." This was related by *Bukhari and Muslim*.⁴²¹

Commentary: Pledging Allegiance (bay'ah)

This hadith clearly states that the people whose pledge he sought were Companions. Thus, it may be established that apart from pledging allegiance on embracing Islam and before waging jihad, a pledge to abstain from acts of disobedience and to adhere to acts of obedience and worship also used to be taken. Such a pledge is the same pledge which is practised by the Sufis. Rejection of this practice is therefore tantamount to ignorance.

HADITH 269

يُفْضَلَةُ الْكَامِلِ رَضِيَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُجَاهِدُ
 ﴿١٧٤﴾ بَنِي إِسْرَءِيلَ. الْحَدِيثُ (oljy البيهقي شعب (j^N)

Fudālah al-Kamīl £ related that the Messenger of Allah \$ said: “A

.....iiW is one who strives against his desires in order to obey Allah " Has was related by BayhaqI.⁴²

Limintury: Jihad Against Desire is Referred to as the Greater Jihad

striving against one's desires is referred to as the greater *jihād* in many of the sayings of the spiritual masters. This is established from the *ḥadīth* above because the grammar in this expression "A *mūjahid* is one who" indicates that the speaker intends to restrict the reference to a certain kind of *mūjahid* and, when there is nothing to indicate otherwise, the assumption is that the kind of *mūjahid* intended is the perfect *mūjahid*. This sort of expression is well known to scholars of Arabic. The *ḥadīth* therefore means that a perfect *mūjahid* is a *mūjahid* who struggles with his or her desires. It should be obvious from the foregoing that the most perfect form of *jihād* is *jihād* against desires. Here, the words "perfect" and greater have the same meaning.

HADITH 270

[illegible]

Uthman related: Many people from among the Companions of the Messenger of Allah ﷺ became quite grieved when he passed away, to the extent that some of them began experiencing whisperings. 'Uthman said: "I was also from among these people. While I was sitting down one day, 'Umar passed by me and offered *salam* to me but I did not even perceive his presence. 'Umar & went and complained to Abu Bakr. They both came to me and offered *salam* to me together. Abu Bakr f

then said, 'Why is it that you did not reply to the *salam* of your brother,' Umar jf. ' I replied, 'I did not do that.' Umar & said: 'I take an oath by Allah that you did that.' I said: 'By Allah, I did not even realise that you passed by me; nor did I know that you offered *salam* to me.' Abu Bakr said: 'Uthman is speaking the truth. It seems that some serious matter has kept you preoccupied.' I said: 'Indeed.' He asked: 'What is the matter?' I said: 'Allah took away His Messenger and I did not even have the opportunity to ask him the actual basis for salvation in this religion (of Islam).'" (In other words, the Shari'a specifies numerous injunctions, but what is the fundamental principle of all this?) The hadith further states that Abu Bakr consoled Uthman by informing him that he had posed this question to the Messenger of Allah and that the Prophet[^] replied that it is belief in unity and prophecy (that Allah is One and that Muhammad is His Messenger). This was related by Ahmad,⁴¹⁴

Commentary: Whisperings do not Negate Perfection in the Path

Can anyone have doubts about the perfection of 'Uthman \$,? Yet he experienced whisperings. It should be clear from this incident that whisperings neither negate perfection nor are they harmful to one's internal self.

Absence

To be Jost in thought about something related to religion is something that occasionally happens to people. The intensity of this experience caused 'Uthman to ignore his surroundings. This state is known as absence and obliviousness. This hadith affirms the same.

HADĪTH 271

عَنْ أَبِي مُرَّةٍ رَضِيَ * فَلَمَّا قَالَ: قَالَ سُورَةُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ مِمَّا فِي آيَاتِنَا﴾

Abū Huraira & related that the Messenger of Allah said: “Satan comes to a person and asks: ‘Who created this? Who created that?’ He eventually asks: ‘Who created your Lord?’ If he reaches such a stage, the person

should seek refuge in Allah and abstain [from having such thought*]
This was related by Bukhari and Muslim.⁴¹⁴

Commentary: The Means to Repel Whisperings

Ibīṣ was explained previously in ḥadīth [262]. The present ḥadīth provides another method, viz. to say: "I seek refuge in Allāh". Apart from the *hesscdnc* of this supplication, it has another secret, viz. when the person turns his attention towards Allāh by seeking of refuge, this will draw his attention away from the whispering. This is because the soul cannot turn its attention to two things at the same time. The essence of this method is thus to become occupied in the remembrance of Allāh. Thereafter, there will be no need to focus specific attention on repelling the whisperings.

HADITH 272

jlii lqS j(**1 < 31 • Jkii dLi j JI > **1 y. p. *1 y.
 فَاتَّهَ اَمَضٍ عَنكَ حَتَّى تَنْصَلَّ الْجِدَّةَ قَوْلُكَ اُتَمَمْتُ
 صَلَوَتِي. (جـ: *1 dil)

Al-Qasim ibn Muhammad related that a person asked him saying: "I experience a lot of doubts when offering my *salah*." He said to him: "[Pay no attention to them] and continue offering your *salah* [in this way] because even if you try to avoid such thoughts, they will never be repelled. Even when you complete your *salah*, you will continue thinking to yourself that you did not complete your *salah* [thinking that you have certainly left something out. You will therefore repeat your *salah* and still have the same doubts upon completing this second *salah* as well. So how many times are you going to repeat your *salah*? It is therefore better not to even bother about such thoughts]." This was related by Malik.¹⁶

Commentary: The Means to Repel Whisperings

This narration provides another method, viz. the person should not bother about these whisperings, not act upon them, and not turn his attention to them. This treatment has proven to be the greatest cure.

This is explained in another way in *Lama'at* and *Mirqat*: This whispering will

425 Bukhārī: 3276, Muslim: 134

426 *Muwatta'*: pg. 35

not be warded oil unless you complete your *saldh* and say [to Satan]: "H_u (I) were to adept that my *saldh* is incomplete, Allah is Merciful—He will accept it [as it is] or forgive me. I am not in need of your advice. Illis is betwee, me and inv Allah"

h a d I t h 273

صَلَّى عَلَيْهِ وَسَلَّمَ: «مَنْ تَوَضَّأَ وَخُشِعَ
بِقِيَّهِ لَا يُحَدِّثُ» (متفق عليه).
((EzU>JJ diaJj

Uthman related that the Messenger of Allah said: "Whoever performs an ablution as I performed this ablution and then offers two *raHats* of *salah* without talking to himself about anything in these two *rak'ats*, his past sins [minor sins] are forgiven." This was related by Bukhari and Muslim.⁴²⁷

Commentary: Unintentional Thoughts in Salah are not Harmful

Most people are under the assumption that stray thoughts in *salah* are harmful to one's concentration. Since the concentration is considered beyond one's control, most people ignore the matter entirely. The hadith above uses the verb talking, *yuhaddithu*, which is an act within one's control. It may be inferred from this that thoughts which are knowingly brought to mind are harmful to one's concentration. Giving this up is within one's control. As for thoughts that come unintentionally and unwittingly, they are not harmful. Paying attention to concentration in prayer is therefore necessary and also attainable.

HADITH 274

عَنْ عُبَيْدِ بْنِ جُرَيْجٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ تَوَضَّأَ وَخُشِعَ بِقِيَّهِ لَا يُحَدِّثُ» (متفق عليه).
وَجَبَّ—<JJJ (fijj) «سلم

Vqbaq ibn 'Amir\$ related that the Messenger of Allah if\$ said: "When a person performs a perfect ablution and offers two cycles, *rak'atayn* of

nn such a manner that his heart and face [internal and external wlf J
e totally devoted to them, Paradise most certainly awaits (become
Obligatory for) him." This was related by Muslim.⁴²⁸

anment<iry: concentration in Salah

jinsmethod is gauged by pondering over the words: "that his heart and face are k,tally devoted to them". The words "to them" refer to the two cycles. A cycle is made up of several words and actions. Being devoted to a cycle therefore entails devotion to the components of the cycle [i.e. to the words and actions of that cycle]. Therefore, the method of attaining a state of concentration in prayer is that the words and actions which are executed in the *salah* should be done with attention and intent. They should not be performed merely by rote. For example, when a person verbally says: "*subhanaka Alldhumma*", he should turn his attention to the fact that he is saying this with his tongue. When he says: "*bi hamdika*", he must likewise turn his attention and intention to this. He must continue in this way till the end of the *salah*. In this way, all his time in *saldh* will be devoted to the act of worship. When one's attention is turned towards a particular thing, it cannot turn to something else. It is therefore inevitable that one's attent ion will not be directed to anything apart from *salah*. In so doing, one will have achieved complete presence of heart.

The word "face" [in this hadith] makes reference to the fact that preoccupation with the limbs has the effect of keeping the heart preoccupied. Controlling the limbs is therefore necessary for perfection in concentration. If not, by turning the face around, one's thoughts will also stray through the straying of the eyes.

HADITH 275

رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ تَوَضَّأَ وَخُشِعَ بِقِيَّهِ لَا يُحَدِّثُ» (متفق عليه).
حَيْثُ تَسْجُدُ. (رواه البيهقي)

Anas related that the Messenger of Allah said: "O Anas! Direct your eyes to the point of prostration." This was related by Bayhaqi.⁴²⁹

Commentary: Confining One's Eyes

It is established through experience that one is able to acquire concentration by ⁴²⁹

confining ones eyes (to one spot) Illis is the object of several different spiritual j'1:k tii es or *afterglow*. This hadith is thus a basis for these practices.

ḥadīth 276

مُطَرِّفٌ عَنْ عَبْدِ اللَّهِ بْنِ الشَّخْرِ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِجُوفِهِ زِدَانٌ زَجْجَزٌ وَجِلٌ يَغْنِي بَيْكِي، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي. وَأَبُو دَاوُدَ

Mutarriḥ ibn Abdullah ibn ash-Shikhkhir related from his father who said: "I went to the Messenger of Allah while he was offering *salah*. There was a sound in his chest like something boiling in a cauldron." In other words, he was crying. Another narration states: "I saw the Messenger of Allah ﷺ offering *salah* and in his chest was a sound like that of a grinding stone because he was crying." Both narrations were related by Ahmad, the first by Nasa'i, and the second by Abu Dawud.⁴³⁰

Commentary: *Wajd* (ecstasy)

To be overcome by a strange yet praiseworthy condition is known as *wajd*. This condition of the Messenger of Allah ﷺ [described in these narrations] was of this type. The *wajd* of the close servants of Allah is in most cases intricate and subtle like this. It does not entail screaming, tearing of ones clothes, etc. Those who unintentionally experience such things, however, [screaming, etc.] may be excused.

ḤADĪTH 277

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: سَمِعْتُ اللَّهَ ﷻ يَقُولُ: «إِنِّي بَارَكٌ وَتَعَالَى عِيسَى ابْنُ مَرْيَمَ»

Umm al-Darda' related: I heard Abu al-Darda' say: I heard Abu al-Qasim say: "Allah said: 'O Isa! I am going to send a nation after

referring to the nation of Muhammad Al" This hadith also states yih said: 'I will give them of My forbearance and knowledge This wa' related by Bayhaqi.⁴³¹

(*mentary: Manifestation

It is stated in the explanations of most monotheist theologians that certain attributes of the Almighty, which are both obligatory and possible, are manifested in certain of His creations. For example, the attribute of giving life is found in water, the quality of retracting (or withholding) is found in fire, and many other attributes are found in man. In short, only certain appropriate attributes have been identified in this sort of manifestation. However, some overly strict people are under the misconception that the spiritual master—Allah forbid—believe in the transferral of these very attributes (to humans) or that they are equally possible and obligatory (for humans). The words "I will give them of My forbearance and knowledge" in this hadith obviously support this belief (of the monotheists), the explanation given by the masters is the very same which is provided by this hadith. At times, the entirety of creation is considered to be a unilateral manifestation of these appropriate and shared attributes. When such is the case, there can be no doubt about this matter; nor does it require further explanation.

ḤADĪTH 278

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَذْخُلُ بَيْتِي إِلَى قَوْلِهَا فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ دَخَلْتُهُمْ لِيُزِيلَ مَشْدُودَهُ عَلَى بَيْتِي مِنْ عُمَرَ



Aisha related: "I used to go into my house [in which the Messenger of Allah ﷺ and Abu Bakr j were buried]. But when 'Umar & was buried with them, by Allah, I never entered that room without first covering myself properly out of modesty for 'Umar This was related by Ahmad.⁴³¹

Commentary: According Respect to the Dead as it is Accorded to the Living The spiritual masters state that one may go to the grave of the deceased and accord as much respect to that person as one used to when the person was alive. This is on condition that one does not transgress the limits of the Shari a such that one, for example, sits the same distance from the grave as one used to sit

431 Al-Bayhaqi has narrated it in *Shu'ab al-Iman*: 4482 [4:114]

432 *Musnad Ahmad*: 6:202

HADĪTH 279

Ibn ʿAbbās & related: “One of the Companions of the Messenger of Allah  pitched his tent over a grave without knowing that it was a grave. He then heard someone [apparently from the grave] reciting the Chapter of Dominion [from the Qurʿan], tilf he completed its recitation. The Companion went to the Messenger of Allah and informed him of what he heard. The Messenger of Allah  said: ‘This chapter is a protector. It is a saviour—it saves its reader from the punishment of Allah [that is meted out in the grave].’” This was related by Tirmidhi.⁴³³

Spiritual visions from graves sometimes occur unintentionally and without effort, as was the case with this Companion . Sometimes these occur as a result of one's spiritual exertions and disciplines. Nevertheless, that such visions may occur is established from this hadith.

There is no doubt whatsoever that listening to the Qur'an bestows a spiritual benefit. The Companion mentioned in the hadith above obtained this benefit through the person who was buried in the grave. This proves that blessings may in fact be bestowed upon the living by those who dwell in their graves.

عن ابن عمر رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ ﷺ: هذه القلوب
نفس الحديد U līl-dao G₁ J₁ 4) I' Ar U S'tsl' 1U₁ كرهه
J₁ 5) ولاق J₁ lil' < olf (اليهي)

Ibn Umar related that the Messenger of Allah said: "These hearts become rusty just as steel becomes rusty when water falls onto it." He was asked: "O Messenger of Allah! How can they be polished?" He replied: "Profuse remembrance of death and recitation of the Qur'an." This was related by Bayhaqi.⁴³⁴

The statements of the spiritual masters often mention lightness and darkness of peoples' hearts. This hadith clearly affirms this.

fɪ- طَاوْسٌ مُّۙ جِي النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ ٱلنَّاسِ أَحْسَنُ صَوْنًا
 لِّلْقُرْآنِ وَأَحْسَنُ ﴿٥٧﴾ جِي : مِّنْ إِذَا سَمِعْتَهُ يَفْرَأُ وَآيَاتٍ :
 جِي cji; 4> ا-Eki; ٤٠

Tawūs related that the Messenger of Allah ﷺ was asked: "Who has the best voice and best recitation of the Qur'an?" He replied: "The person whose recitation makes you feel he fears Allah." Tawūs said: "Talq & was [a person who recited] in this way." This was related by Darimi.^{43*}

Since humility is not experienced without imagining that one is presenting oneself before Allāh, this ḥadīth makes reference to the fact that when one is reciting the Qur'ān, one should imagine that one is sitting before Allāh, reciting to Him, and that He is listening. This is a good way of reciting the Qur'an and is also⁷ taught by the spiritual masters.

434 Al-Bayhaqi has reported it in his *Shu'ab al-Iman*: 2:353

435 Dārimi: 3489

of speaking less, stay close to him for he is bestowed with wisdom (from Allah).” This was related by Bayhaqi. ⁴⁴⁰

[illegible]
$$\hat{u}_s^{l \# l} J_i)$$

Ibn Mas'ud related that the Messenger of Allah ﷺ recited the verse: "H'omsoever Allah wills to guide, He expands his breast for Islam," he commented: "When light enters the breast, it expands." *Heyd.* was asked: "O Messenger of Allah! Is there any way of identifying this?" He replied: "Yes, avoidance of the abode of deception [this world], attention to the abode of eternity, and preparation for death before its descent." This was related by *Bayhaqi*.⁴³⁹

^mmmentary: Esoteric Knowledge

pie sort of knowledge alluded to in the hadith above is also known as esoteric *ilmuladunni* and bestowed knowledge, *ihn wahbi* (as opposed to acquired knowledge). Such knowledge may be gifted to the closest servants of the Almighty. Indeed, many of the writings of these servants contain such knowledge and have been compiled and preserved. The literalists, owing to their lack of understanding, reject all this and may be understood to be those described in the following poem:

How many people find fault with a correct statement,
when their trouble is only that they suffer from poor understanding.

HADITH 287

عَنْ أُمِّهِ بْنِ خَالِدٍ عَبْدُ رَبِّهِ (4) لِيُجْعَلَ (4) Jj, ١J, ill (X-j sX 4) OIS يَسْتَفْتِحُ
بِصَّعَالِكَ الْمُهَاجِرِينَ. (في شرح سنة)

Umayyah ibn Khalīd ibn Abdullah ibn Usayd ؓ related that the Messenger of Allāh ﷺ used to supplicate for victory through the poor Emigrants. This is related in the *Sharh as-Sunnah*.⁴⁴

Commentary: The Practice of Using an Intermediary

It is common practice, known as *tawassul*, for Sufis to supplicate the Almighty through the offices of an intermediary among the accepted servants of Allah ﷺ. The legitimacy of such a practice is established from the hadith above. This practice also explains the essence and purpose of reciting the aspirant's spiritual family tree, *shajarah* (the names of spiritual masters in a continuous chain) which is popular among Sufis.

HADITH 286

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَأَبِي خَلَادٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطَى زُهْدًا فِي الدُّنْيَا وَقَلَّةَ مَنْطِقٍ، فَاقْتَرِبُوا مِنْهُ فَإِنَّهُ يُبْقَى»
(البهقي في شعب الايمان)

Abū Huraira ؓ and Abū Khallad ؓ & relate that the Messenger of Allah ﷺ 4
said: "If you see a person endowed with abstinence in this world and the

HADITH 288

عَنْ أَنَسٍ رَضِيَⁱ عَنْهُ أَنَّ عُمَرَ بْنَ^j ^iUji ^5 -i' عَنْهُ^k ^Sl i i^Uj is] 56

0 Al-Bayhaqi has recorded this in his *Shu'ab al-tman*: 498s [4:154]

44 Al Baghawi has reported this in his *Sharh as-Sunnali*: 7:303
441

Commentary

Like the previous ḥadīth, this ḥadīth also proves the permissibility of *tawassul*. The permissibility of *tawassul* through the Messenger of Allah was obvious. This statement of ‘Umar ra shows that *tawassul* is permissible through people other than Prophets as well. Therefore, the assertion that there is a difference in the ruling for *tawassul* with regard to those who are alive and those who are deceased is a baseless assertion. First of all, the Messenger of Allah ﷺ is alive in his grave, as expressly stated in an authentic ḥadīth. Secondly, since the basis for permissibility is found in both cases, why should the ruling not be the same for both?

HADITH 289

عَنْ أَبِي النَّدِّى (41) رَضِيَ (41) عَنْ إِبْرَاهِيمَ (41) وَوَسَلَّمَ (41) «إِبْرَاهِيمُ بْنُ إِبْرَاهِيمَ» (41) زُلْ ضُعْفَاءُكُمْ
 رَضِيَ (41) عَنْ إِبْرَاهِيمَ (41) وَوَسَلَّمَ (41) «إِبْرَاهِيمُ بْنُ إِبْرَاهِيمَ» (41) زُلْ ضُعْفَاءُكُمْ

Abū ad-Darda' related that the Messenger of Allah said: "Search for me [on the day of Resurrection] among your poor because [they enjoy such a status whereby] you receive sustenance or victory by virtue of your poor." This was related by Abu Dawūd.⁴⁷³

Commentary

Like the previous two hadiths, this hadith also proves the permissibility of *tawassul*. In fact, this hadith establishes *tawassul* merely on the basis of Islam. This is because non-Muslims are certainly not intended in the hadith. The precondition is the person must have some basis for acceptance [in the sight of Allah] such as poverty, as mentioned in this hadith.

442 Bukhari: 1010

443 Abu Dawūd: 2594, Tirmidhi: 1702, Nasa'i: 318f

٢١ جِ هُرَيْرَةُ رَضِيَ عَنْهُ ٢١ * جِ حَلَّ جِ cP cP أهْلِهِ، فَلَقُوا ٢١ مَا هُمْ مِنَ الْحَاذِ
خَرَجَ إِلَى cJpi i 015 امْرَأَتُهُ قَامَتْ إِلَى uPS١ قَوَّضَعْتُهَا، Jp التَّوَرُّ فَسَجَرْنَاهُ، ثُمَّ
قَالَتْ: اللَّهُمَّ ارْزُقْنَا، فَفَطَّرَتْ فَإِذَا الْجَنَّةُ ٢١ امْتَلَأَتْ ٢١، قَالَ: وَذَهَبَتْ إِلَى التَّوَرُّ فَوَجَدَتْ
cHi cUHi فَرَجَعَ الزَّوْجُ قَالَ: أَصْبَبْتُمْ بَعْدِي شَيْئًا؟ قَالَتْ امْرَأَتُهُ: نعم من JijPj
Ji 2 ٢١ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَمَّا إِنَّهُ لَوُيُؤَرِّفُهَا J
يَوْمَ الْقِيَمَةِ J١». (xj1 olj)

Abū Huraira & related that a man entered his home and, seeing the needs of his family, went out to earn something for them. When his wife saw this, she went to the mill-stone and placed the upper stone onto the lower stone. Then she went to the oven and ignited it, making the following supplication: "O Allāh! Provide us with sustenance." When she looked, she saw that the circle of the mill-stone was filled [with flour]. She went to the oven and saw that it was filled [with bread]. When her husband returned home, he asked: "Did you receive anything in my absence?" She replied: "Yes. We received it from our Sustainer." The man went to the mill-stone [and lifted its stone]. This incident was related to the Messenger of Allāh ﷺ who said: "Had he not lifted the stone, it would have continued milling till the day of Resurrection [and flour would have continued coming out of it]." This was related by Ahmad.⁴⁴⁴

Commentary

See the commentary for hadith [254].

HADĪTH 291

جاء ابن مسعود رضي الله عنه في سنة ١٠٠ هـ فقال: كَأَنِّي أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَّ جُلُوسًا فِي جَوْشَنٍ أَعِظُ نَبِيًّا مِنَ الْأَنْبِيَاءِ صَرَبَهُ قَوْمُهُ فَأَذَمُّهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» (متفق عليه)

Ibn Mas'ud-related: "It is as though I can picture the Messenger of

444 *Musnad Ahmad*'. 2:513

25-2 A SUFI STUDY OF HADITH*

Allāh relating the story of one of the previous Prophets whose people had beat him and caused blood to flow from his body. He was wiping the blood off his face and saying: 'O Allāh! Forgive my people because they know not what they do.'⁴⁴⁵ This was related by Bukhari and Muslim.⁴⁴⁶

Commentary: Picturing One's Spiritual Master

Among the many benefits of envisioning one's spiritual master, though the vision is not real, and though the purpose of the exercise is not mentioned in the ḥadīth above, is to draw one's attention toward the absent in the same way one's attention is drawn toward the present. Such a practice is clearly indicated in the ḥadīth above. Even so, owing to a preponderance of ignorance among people today, the practice has become subject to abuse and, in view of these factors, most scholars lean toward its prohibition.

HADITH 292

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ نَفْسٍ لَبَاسًا يُكَلِّفُهَا اللَّهُ يَوْمَ الْقِيَامَةِ ثَلَاثِينَ نَفْسًا. وَإِنْ أَحْسَنَ الْإِنْسَانُ مَا يَكُونُ لِلنَّاسِ مِنْ الصَّانِ مِنَ اللَّيْلِ، سَبْعِينَ نَفْسًا يُكَلِّفُهَا اللَّهُ يَوْمَ الْقِيَامَةِ ثَلَاثِينَ نَفْسًا. وَإِنْ أَسْرَفَ مَا يَكُونُ لِلنَّاسِ مِنْ الصَّانِ مِنَ النَّهَارِ، فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا رَوَاةَ (الترمذي) AojJuii

Abū Huraira & related that the Messenger of Allāh ﷺ said: "In the latter days people will emerge who will deceptively acquire the world in exchange for their religion. They will wear the skins of sheep and their tongues will be sweeter than sugar, while in their hearts they will be wolves. Allāh ﷻ says: 'Are these people deluded by Me? Or are they displaying their audacity against Me? I take an oath on Myself. I will subject them to a tribulation which will leave even the most forbearing among them in trauma.'" This was related by Tirmidhi.⁴⁴⁶

Commentary: Fake Sufis

This ḥadīth is clear in its condemnation of spiritual pretenders and false Sufis.

445 Bukhari: 3477, Muslim: 1792

446 Tirmidhi: 2404

HADITH 293

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ نَفْسٍ لَبَاسًا يُكَلِّفُهَا اللَّهُ يَوْمَ الْقِيَامَةِ ثَلَاثِينَ نَفْسًا. وَإِنْ أَحْسَنَ الْإِنْسَانُ مَا يَكُونُ لِلنَّاسِ مِنْ الصَّانِ مِنَ اللَّيْلِ، سَبْعِينَ نَفْسًا يُكَلِّفُهَا اللَّهُ يَوْمَ الْقِيَامَةِ ثَلَاثِينَ نَفْسًا. وَإِنْ أَسْرَفَ مَا يَكُونُ لِلنَّاسِ مِنْ الصَّانِ مِنَ النَّهَارِ، فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا رَوَاةَ (الترمذي) AojJuii

Abū Huraira & related that the Messenger of Allāh ﷺ said: "There is a novelty to everything, and after every novelty there is boredom. If a person remains steadfast and balanced, there is hope for that person (in the sense that you may expect to continue to see good things from this person). But if he continues to attract attention from people (for no more than his novelty), do not think too much of him (as he is probably not worthy of consideration)." This was related by Tirmidhi.⁴⁴⁷

Commentary: Moderation in Striving

The spiritual masters prohibit excess in an aspirant's striving, *mūjahadah* through spiritual disciplines. This is clearly taught in this ḥadīth. When a person commits excesses in this regard, the novelty wears off, he becomes fed up, and his health deteriorates. This also leads to his abandonment of good deeds and striving. It may also lead to lunacy at times.

HADITH 294

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا. الْحَدِيثُ. وَفِيهِ: «يَا فَاطِمَةُ! أَنْقِذِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا أَجِدُ فِيكِ مِنْ 211 211 211 (v-1—« oljj) . J-i 4)

Abū Huraira related that when this verse was revealed: "And warn your close relatives", the Messenger of Allāh ﷺ summoned the Quraysh and gathered them. This ḥadīth also states that he said [to Fatimah &]: "O Fatimah! Save yourself from the Hellfire because I do not have the power to save you from Allāh."⁴⁴⁸ This was related by Muslim.⁴⁴⁸

Commentary: There is no Basis for Boasting of One's Lineage

Some people proudly boast that they are the offspring of such and such a pious

447 Tirmidhi: 2453

448 Muslim: 204, Tirmidhi: 3185, Nasai: 3674


personality, or that they pledged their allegiance (bay'atii) to such and such a family or Suh order. Consequently, they neglect their beliefs and actions. 7h_{is} hadith cuts the roots off of all such claims and boasting.

HADITH 295

﴿الصَّالِحِينَ﴾ ^{al-sāliḥīn} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴

Salih ibn Dirham related: "We departed for the Hajj and met a person on the way who asked us: 'Is there any village near you by the name of al-Ubullah?' We replied: 'Yes.' He asked: 'Is there anyone among you who can take the responsibility of offering two or four cycles of prayer in the Masjid al-Ashshar [which is in this village] and say that these cycles are on behalf of Abu Huraira & ?' I heard my bosom-friend Abu al-Qasim 4 saying: 'On the day of Resurrection Allah will raise from the Masjid al-Ashshar such martyrs who will rise with the martyrs of Badr. No other martyrs will rise with them.'"³⁴ This was related by Abu Dawud.

Commentary: Conveying Rewards to Others

*It is obvious that asking someone to offer [this **salah**] on behalf of Abu Huraira  is solely for the purpose of conveying this reward to Abu Huraira Two”*
 issues with regard to conveying spiritual rewards, *isal thawab* are established from this hadith: (1) Just as the rewards for worship by expenditure [such as *charity*] reach [the person in whose name it is carried out], in like manner, the rewards for physical worship reach [the person in whose name it is carried out].
 (2) Just as the rewards reach the deceased, they also reach those who are alive.
 This is because the person who made this request was Abu Huraira himself, and he was obviously alive at the time.

Fulfilling Acts of Worship in Blessed Places

It is noticed that some of those who love their spiritual masters pay particular ⁴⁴⁹

mention to engaging in remembrance and other acts of worship at the places where their spiritual master lives or at the places where he performs his acts of worship. They do this because they consider these places to be blessed. The fessed nature of such places is obvious; and the ḥadīth establishes the benefit of parrying out acts of worship in blessed places.

HADĪTH 296

[illegible]

Abu Sa'id ⁴⁴⁴ related that the Messenger of Allah met Ibn Sayyad ⁴⁵⁰ on one of the roads of Madina. The Messenger of Allah asked him, "Do you testify that I am the Messenger of Allah?" He replied: "Do you testify that I am the Messenger of Allah?" The Messenger of Allah said: "I believe in Allah, His angels, His Books and His Messengers." [That is, "I do not testify to the prophethood of one who is not a prophet." However, in order to avoid conflict, the Messenger of Allah did not state this outwardly.] "Very well, now you tell me. What do you see?" Ibn Sayyad replied: "I see a throne on the water." The Messenger of Allah said: "You see the throne of Satan over an ocean." This was related by Muslim. ⁴⁵¹

Commentary: Resorting to Ambiguity When Fearing Tribulation

In order to safeguard themselves from the excesses of corrupt rulers or ignorant people in general, some spiritual masters will use ambiguous language to express themselves. People who consider everything literally are therefore under the illusion that the spiritual master is concealing the truth. However, if the reason for concealing is based on an underlying reason which is acceptable in the Shari'a, then it is in total accordance with this hadith.

450 See the notes regarding Ibn Sayyad at Ḥadith 211.

451 Muslim^{12,25}

and it is through them that [worldly] punishment is averted from the people of Syria." This was related by Ahmad **

Commentary the Exigence of Abdul and Othert

The statements and writings of the "ufis make reference to *ubdal*, *aqtab*, *airfad*, *ghawth*, etc. and also speak of their qualities, blessings and actions. Since this hadith makes reference to one category the existence of other categories is not unreasonable to imagine the existence of one granting support to the existence of another is an established and well known fact. The blessings of these spiritual giant* is search after God in this hadith. As that action* in conceptual matter*, this is affirmed from the Mon of Khidr in the Quran.

HAD1T I < 504

عَنْ شُعْبَةَ الْأَصْبَحِيِّ قُلْتُ لِأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَسْأَلُكَ بِحَقِّ وَبِحَقِّ لِمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ وَعَلِمْتَهُ، فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَعْمَلْتُ لِأَحَدَثِكَ حَدِيثًا حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ وَعَلِمْتَهُ، ثُمَّ نَسِيَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَشُعْبَةَ، فَمَكَثْنَا قَلِيلًا، ثُمَّ أَفَاقَ فَقَالَ: لِأَحَدَثِكَ حَدِيثًا حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا النَّيِّبِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرَهُ، ثُمَّ نَسِيَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَشُعْبَةَ شَدِيدَةً، ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ، وَقَالَ: أَعْمَلْتُ لِأَحَدَثِكَ حَدِيثًا حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَهُوَ فِي هَذَا النَّيِّبِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرَهُ، ثُمَّ نَسِيَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ لَشُعْبَةَ شَدِيدَةً، ثُمَّ مَالَ حَارًا عَلَى وَجْهِهِ فَأَسْتَذَلَّهُ طَوِيلًا، ثُمَّ أَفَاقَ فَقَالَ: حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

الحديث (رواه الترمذي)

Shu tai s al Ashahi (dated I said to At*u H... an a ...
the sake of the truth and again tot the sake of t>> <tvh. that *...>
narrate w*h a hadith of the Messenger o» Allah A ... [*»] ...
flood and Komprehersdru Abu Huraira A **>d *I *dl d... l »dlm*...
a hadith to you w hich the Mrssc-ngci <r AiLah <[* related t@ mc and ...si l
fulh understand and eumprehrnd * Abu Huraira dh u*n w trained f.v
be>auw of reMk-sncs* O1 Picnic tear because one ha* to he exttmr>

cautious about narrating a hadith without any omissions or additions. Or this might have been out of intense yearning, in the sense that the close companionship of the Messenger of Allah (ﷺ) was right before his eyes].
 He waited for a long time until he recovered. He then said: "I will relate a hadith to you which the Messenger of Allah (ﷺ) related to me in this very place. There was no one there apart from me and him." Abu Huraira (رضي الله عنه) screamed loudly. He then recovered, wiped his face, and said: "I will relate a hadith to you which the Messenger of Allah (ﷺ) related to me in this very place. There was no one there apart from me and him." Abu Huraira (رضي الله عنه) screamed loudly. He leaned forward and fell on his face. I gave him support for a long time. He then recovered and said: "The Messenger of Allah (ﷺ) related a hadith to me." This was related by Tirmidhi. *

5. "immran *The Condition of Festas*

MO*. Owing to their ability to control them, the past masters rarely allowed themselves to be overcome by ecstasy of this magnitude. However, it is difficult not to imagine that at times, even they were overcome.

HADITH 305

jp. أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : Jd : Jj-zj ± صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: العزّة مع مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَ. (رواه الترمذي)

* Are noted that the Messenger of Allah said: "(On the day of Resurrection) I person will be with those he loved and will receive reward for what he did * This was related by Tirmidhi. *

Commentary: The j and lodging Alkgianct for Admission into a Silsilah

Although li. Atən<n tli4 errtam individuals will not live up to the promises they M<dr wtorā pM*OgaBeguñ*c. Ko uh. or that they Will not fulfil their respon-
 ses. regard to the prescribed spiritual practices, such as *dhikr*. in some
 cscs. ihr> will Hīd be admitted into the Suh order, *silsilah*. This hadith should be
 undef stood the bauv for this because the effect of *bay'ah* is that it becomes a
 cause alkā c M one* spiritual master. Consequently, there is the hope of acquir-
 ing the Hcsmgs <* du> love, which are mentioned in this hadith.

one of the incidents of Madinah when a man came and asked for the door to be opened. The Messenger of Allah ﷺ said: "Go open the door and give him the glad tidings of Paradise." I opened the door and saw Abu Bakr ﷺ. I conveyed to him the glad tidings mentioned by <...>. The hadith also mentions the praise of Allah for these glad tidings. The hadith also mentions the arrival of Umar and Uthman. This was related by Bukhari and Muslim.

The Practice of Scheduling Solitude and Attendants at the Door


It is generally the practice of the spiritual masters to have their time scheduled so that they may enjoy certain periods of time in solitude. During these times, they do not meet the general public. At times they even appoint an attendant to remain outside and to prevent the rush of visitors. At other times, they give their special associates permission to come to them. Some people have raised a number of objections to these practices. They harbour misgivings of selfishness, favouritism and other feelings against the pious personalities. Some people see the attendant going in to the master and so they creep in behind him, attempting to use the permission which is granted to the attendant as license for their own entry. The above hadiths clearly provide answers to these objections. Hadith [314] establishes scheduling. <...> mission to <...> permission <...> not necessarily enjoy the same permission <...> clearly <...> is not good <...> apart from these hadiths the Qu'ān aim wise <...> then go away <...> it is also permissible to <...> n't, <...> hadith "I tell people in <...> staying" <...> over the <...>

HADITH 316

عن ابن عباس رضي الله عنه قال: إن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد النبي صلى الله عليه وسلم. (رواه البخاري)

Ibn Abbas ﷺ related: "Engaging in *dhikr* in a loud voice when the con-

1. Bukhari in Mu'āna Tainuqhi, 30
47 Jalsi, <...>

population had completed the compulsory *shahid* was prevalent in the case of the Messenger of Allah.  This was reported by Bukhari.¹²

✓ *Almond*

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1. *Journal of the American Medical Association*, 1964; 191: 1001-1002.

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FOR THE WEEK

 $4v^*$ $*$

1h» #i»rt>n.

« Проблема

100

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$\phi = \frac{1}{2} \pi$

HADITH

قال رسول الله

10

1

O_I.S.»J °ff . « من ا^{x>}.!< c As-j

*"Imrān ibn Ḥusayn, ft related that the Messenger of Allah ﷺ said: "Who-
e'er hears of the Dajjāl should keep as far away from him as possible. By Allāh, even a person who considers himself a true believer will go to the
Dajjāl (for no other reason than to look at what he is doing or to debate
with him) and end up beset by doubts, until he starts following him." This
was related by Abu Dawūd⁴⁷⁷*

Commentary: Remaining Aloof from Tribulation

The spiritual masters teach that if there is a pretender to spiritual accomplishment through *tasawwuf* no one other than a master should even consider meeting with the person for the purpose of debating with him or otherwise refuting his claims. Such a pretenders words and actions might easily lead a person to confusion and tribulation. This teaching is expressed explicitly in this hadith. The "big" *Dajjāl* and the "small" *Dajjal* are equal in this regard.

HADĪTH 319

عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ فِي ذِكْرِ الدَّجَالِ قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا لُبُّهُ فِي الْأَرْضِ؟ قَالَ: «أُرْبَعُونَ يَوْمًا، يَوْمَ كَسَنَهُ وَيَوْمَ كَشَّهَرَهُ وَيَوْمَ كَجَمَعَهُ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». (رواه — pd)

An-Nawwas⁶⁶ ibn Sam'an⁶⁷ related with regard to the Dajjal: "We asked: "O Messenger of Allāh! How long will he remain on Earth?" He replied: "Forty days. One day like a year, one day like a month, one day like a week, and the rest of the days will be like your normal days." This was related by Muslim.⁴⁷⁶

HADITH 320

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ: يَنْفَكُ الدَّجَالُ 3 الْأَرْضِ أَرْبَعِينَ سَنَةً، السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ
 ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠

Asma' bint Yazid ibn as-Sakan related that the Messenger of Allah said: "Dajjāl will remain on earth for forty years. A year will be like the month, a month will be like a week, a week will be like a day, and a day will be like wood burning in a fire." This is related in *Sharh as-Sunnah*.⁴⁷⁷

Commentary: The Expansion and Contraction of Time

One of the ways to reconcile the contradictions in the above two ḥadīths is to say that for some people the passage of time will be tedious while for others it will be quick. In actual fact, however, this entire period will have a specific duration. So, by means of the explanation above, the expansion and contraction of time mentioned in the two ḥadīths may be understood. As regards the first ḥadīth, it is stated in other versions of the same narration that the prayers of one year will be obligatory on the day which will be equal to one year. It may therefore be understood that the day will in reality also be of one year's duration. The reply to this is that it is possible that that one particular day will be of one year's duration and that the above explanation will apply to the rest of the days [i.e. to some the days will seem long while to others they will seem short]. Nevertheless, these ḥadīths express possibility. The following ḥadīth explicitly mentions the expansion of time.

HADĪTH 321

عَنْ أَبِي جَرْدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ طَوَّلَ هَذَا الْيَوْمَ فَقَالَ: «اللَّهُمَّ أَنْفِسِي بِي» مَرَّةً مَرَّةً، لَمْ يَمُتْ إِلَّا بِإِحْسَانٍ»

البيهقي ج كتاب البعث jJtcJljj

Abū Saïd al-Khudrī related that the Messenger of Allāh was asked about the length of the day which will be equal to 50,000 years [i.e. about the day of Resurrection]. He said: "I swear in the name of the One Who holds my life in His hands! It will be so light on the believers that it will be lighter than even the compulsory *ṣalaḥ* which they used to offer in the world." This was related by Bayhaqī.⁴⁷⁸

475 Abu Dawūd: 4319

476 Muslim: 2937

477 Musnad Ahmad: 6:454. Al-Baghawi has recorded this in his *Shark as-Sunnah*, 4159.

⁴⁷⁸ *Musnad Ahmad*-. 375. Al-Bayhaqi has recorded it in *al-Ba'th wa an-Nushur*.

Verily, thou << 'll' n "Mihb.'n ol lb. Quran becau the li<t *ef*
to s *...*o* * IbA 'I, at >< I m on win. h von will I" relumed to A>rb
and <ven soul 4**I k H|Mwl in *' "for what it ha* rimed, and none shall be
urvseed

I would like to say so that I v lo m Minh of this hadith will open the eyes of an)
indeed the eve* ol am spiritual master as well What is obvious
here o the or of th>*< who assume that they have attained some manner
of spiritual perfection and therefor* begin to neglect their own condition I
think it is so that when someone is raised to the status of spiritual master they
must not haA and rest I like the novice, they should pay particular attention
ie to their deeds and constantly fear the reversal of their own condition
Then o absolute good in this Allah >> says: "None feel safe from Allah's deep
etc' oing cyspl the people who are already lost."⁴¹ A Persian poet rightly said

Be sarctul where von step, even when following the caravan ol mankind, for
the stones in the desert will cut your feet.

Act, do not lose hope. A wine drinking mendicant may without warning
suddenly arrive at his destination.

O Aliah' Help us to remain steadfast with acceptance and kindness, in this world
as on the day ol Resurrection. Peace and blessings on the finest of His creation,
Muhammad, and on his family and Companions.

Gh ic Liw' o h



Al PRAist is »v f toAllAh j that this book. A Sit'i Study <>I Hudiih. Hwpijul

I a ill hiriquli, which comprises hadiths dealing with the sublet t ol Mmw s nl

X >>is now concluded, the subject of this volume is a vast one. However,

since the purpose of this book was to convey to the Nader the depth ol the sob

lect. and this amount should suffice as an example, I have written only this h iik li

though I did write on a few subjects of revelance in a brief supplement to this

book entitled: *an-Nukat ad Daqu/ah*.

All praise is due to Allah at the beginning, in the end, internally and ester

nally. Peace in Abundance to His Messenger, Muhammad his family and

Companions X- This work was completed at the beginning of fiabi al Awwai

1317 a h (March, 1909).''

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- XiA fbaA teu
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A SUFI STUDY of HADITH

Haṭṭipit al Tartqa nun aṣṣunna cilAuupi

Mawlana Ashraf Ali Ilānawī

A SUFI STUDY OF HADITH (Originally titled *Ḥaḥiqat til-Ṭānāḥ*) is a unique work of commentary on a selection of over three hundred authentic ḥadith Mawlana Ashraf Ab Ilānawī, one of the subcontinent's greatest spiritual leaders and an author of unequalled prolific *ṣaḥīḥ* *ṭarīqah*, interprets, and then comments on each ḥadith from the perspective of *tasawwuf*, whether to explain a ḥadith's point of theology, or to discourse on morality, etiquette, behaviour, or the customary practices of Sūfīs. In the pages of this volume, one encounters a side of Islam that is little known and less understood. For all seekers of the truth, and especially those keen to further their understanding of the teachings of the Prophet upon him be peace on ṭarīqah-related subjects, Mawlana Thanawī's work is truly invaluable.

Mawlana Ashraf Ali Thanawī *rahmatullāhi alayh* excelled in every branch of Islamic learning and was one of the Islamic world's most outstanding religious figures of recent times. Perhaps his most significant and enduring legacy is a renewed awareness, understanding and acceptance of authentic *tasawwuf* among the masses. Indeed, he is still remembered as Ḥakīm-al-Ummah (Physician of the Ummah) due to his expertise in diagnosing spiritual ailments and dispensing the most efficacious cures.

In this book Mawlana Thanawī discusses numerous subtle and complex themes of *tasawwuf* derived from the *abadith* of our beloved Messenger *sallāllāhu alayhi wasallam*. His erudite commentary demonstrates time and again how the principles of *tasawwuf* have their origins in the primary sources of Islam. Mawlana Thanawī's approach, like that of his illustrious *mashāyikh*, stresses the complete harmony between *Shari'ah* and *ṭarīqah* and their interrelatedness.

Alḥamdulillāh, Mawlana Yusuf DeLorenzo's translation now gives English speaking Muslims access to this valuable work. Studying this book under the guidance of a qualified shaykh will increase the interested readers' understanding and appreciation of the treasury of ḥadith as well as the science of *tasawwuf*, and prove beneficial for the traveller on the path leading to Allāh.

SHAYKH MUHAMMAD SALEEM DHORAT

This volume revives the tradition of the earliest Sufīs, who related ḥadiths from the Prophet (Allāh bless him and give him peace) in such core works as Qushayrī's *Risāla*, Makki's *Qut al-Qulub*, and Abū Nu'aym's *Ḥatīya al-Awliya*. Imam Junayd has said, "The spiritual path is blocked shut, except to those who seek out the traces of the Chosen Prophet (Allāh bless him and give him peace); Say, This is my path: I summon to Allāh upon entire insight, I and whoever wholeheartedly follows me' [Quran 12:108]." Thanawī's work is a treasury of valuable ḥadiths for anyone on the true path, and a guide to many of the traditions (*adab*) of Sufism in the South Asia of his day. The powerful and vigorous translation of Yusuf DeLorenzo brings to *life in English* a great many realities of the way of spiritual realities.

SHAYKH NUH HA MIM KELLER